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ABSTRACT

Essential goals and related objectives for increased effectiveness are presented in conference addresses and in workshops to aid those involved in planning and implementing programs for Indian children. Roles and responsibilities are stressed in the conference addresses, which are titled: "Roles and Responsibilities of Family and Community in Indian Education," "Children and the Bureau of Indian Affairs," "The Robert Kennedy Foundation," and "Powerful Partners: The Role of Parents and the Federal Government in Improving the World of the Indian Child". In the workshops, emphasis is placed on identification of the major problems an Indian child faces and on replication of programs that have been successful in solving these problems. Topics which are addressed in the workshops are: Indian youth, general education, nutrition, career development, parent/child relations, government/legislative, community development, health, recreation, special programs, staff development, child abuse, and early childhood. Also included are a conference evaluation report and list of conference presenters with tribal affiliations. (CM)

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REPORT OF THE SECOND
NATIONAL INDIAN CHILD CONFERENCE

NOVEMBER 25-28, 1979
PHOENIX, ARIZONA

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THE SECOND ANNUAL NATIONAL INDIAN CHILD CONFERENCE

Save the Children®

. . . THE CONFERENCE SPONSOR is a non-profit, tax-exempt charitable agency dedicated to improving the lives of needy children wherever they may be.

Save the Children believes that the needs of children are best met when the needs of their family and community are taken into consideration. The agency's programs, therefore, stress community projects which build self-help skills and group cohesion. Our one aim is to help people build a better life for themselves and their children.

Save the Children is a member of the Save the Children Alliance, the American Council of Voluntary Agencies for Foreign Service, and the International Council of Voluntary Agencies. The Agency holds consultative status with UNICEF and the United Nations Economic and Social Council.

Save the Children has been helping since 1932.

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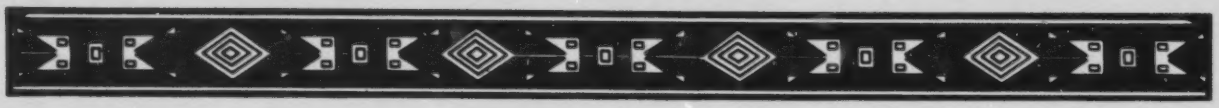


TABLE OF CONTENTS

INTRODUCTION — Page

History of NICC 7
Goal of the Second Conference 8
The Conference Report 8

OPENING REMARKS

Welcome — Effie Dressler 10
Phyllis Antone 10

CONFERENCE ADDRESSES

The Role and Responsibility of Family and Community in Indian Education
Dave Warren (Keynote Speaker) 11

Children and the Bureau of Indian Affairs
Rick C. Lavis 16

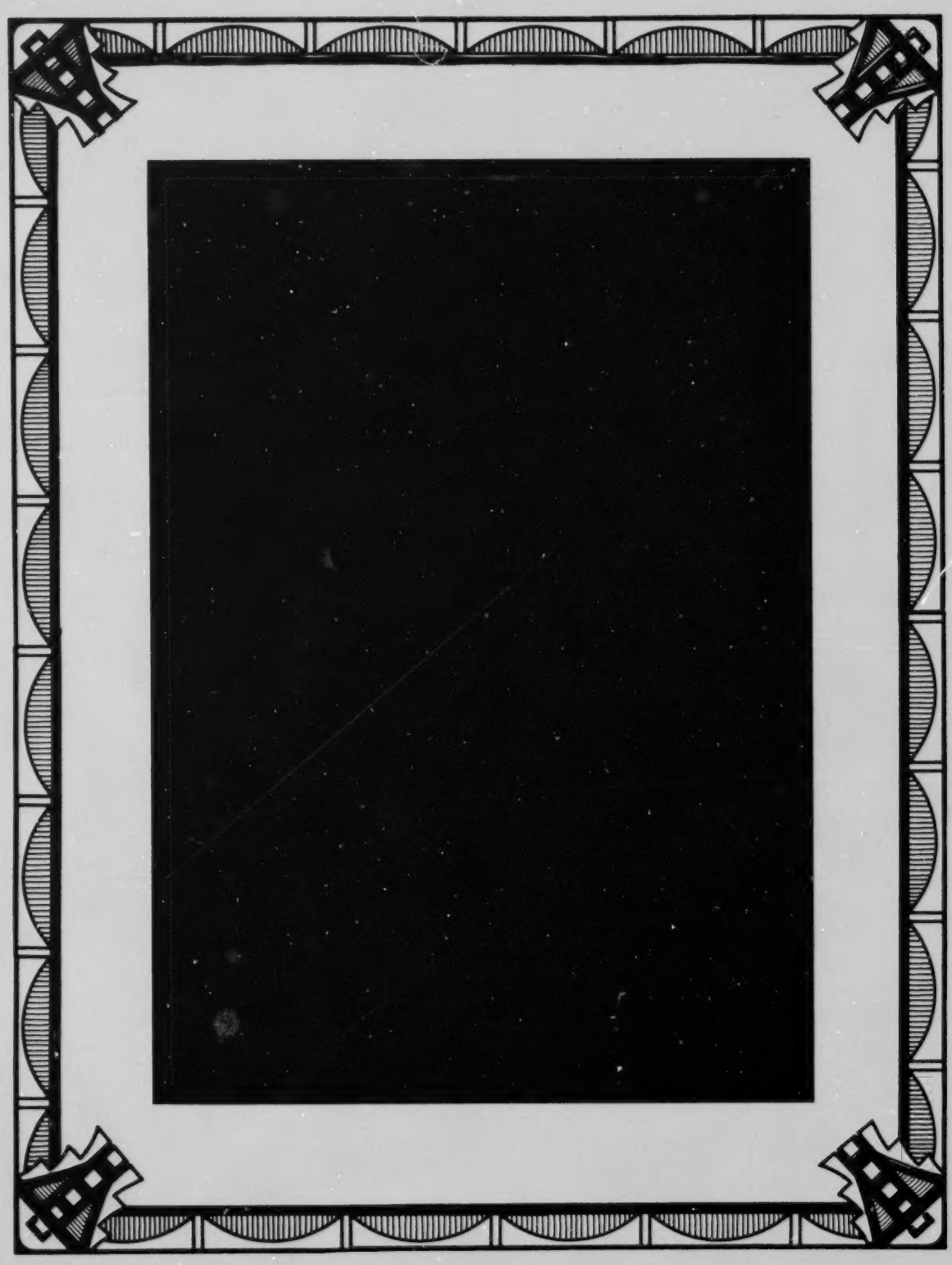
The Robert Kennedy Foundation
Courtney Kennedy 19

Powerful Partners: The Role of Parents and the Federal Government in Improving the World of the Indian Child
Barbara Ferguson Kamara 20

WORKSHOPS

Indian Youth 25
Education — General 32
Nutrition 38
Career Development 40
Parent/Child Relations 42
Government/Legislative 45
Community Development 48
Health 50
Recreation 52
Special Programs 55
Staff Development 63
Child Abuse 65
Early Childhood 68

CONCLUDING REMARKS 70
CONFERENCE EVALUATION REPORT 71
FUTURE CONFERENCES 73
CONFERENCE PRESENTERS 74
TRIBAL AFFILIATIONS 80



INTRODUCTION

HISTORY OF NICC

First Conference

In the early part of 1977, the American Indian Program of Save the Children Federation undertook the responsibility of holding a series of meetings and discussions related to the problems of the Indian child. A variety of subjects were explored including whether there was a need to provide a forum for discussion of these problems. It was concluded that there was an overwhelming need for this.

It was the belief of the American Indian Program staff of Save the Children that those most involved in problems facing Indian youth on most reservations were never given an opportunity to participate in analyzing needs and in setting priorities for meeting some of those needs. We wanted those whose lives were most directly affected to be involved in assessing their needs and in deciding what the solutions should be.

Two of the original objectives were to:

- Insure broad participation and involve all individuals, professionals, tribes, agencies, and organizations concerned with the needs of Indian children and their families.
- Actively locate and encourage the participation of grass-roots and traditional people in urban areas and on the most remote reservations across the country.

Specifically, these first discussions included how to involve youth, adults, parents, and all interested people.

With this in mind, concerned people from all areas of the United States were invited to the first planning meeting in Phoenix, Arizona. This resulted in the formation of the National Indian Child Conference Steering Committee composed of concerned Indian people representing all sections of the country.

The Steering Committee continued to meet and, at subsequent meetings, subcommittees were formed to select the conference site; to identify who would be interested in participating; to handle registration; to plan the agenda; to handle hospitality, public relations, and fund raising, and to coordinate exhibits and entertainment. The Steering Committee decided that the first Conference would be held in Phoenix, Arizona, from November 13 through November 16, 1978, at the Ramada Inn East.

The Steering Committee originally anticipated that the first Conference would be a pilot program with perhaps 300 to 600 individuals attending. As the planning progressed and interest grew across the country, it became apparent that the participation would greatly exceed original estimates. The actual number of people who registered exceeded 1800! Of these, more than 75% were Indians.

A detailed final report summarizing the results of the first Conference is available at the Save the Children Albuquerque Field Office.

Second Conference

The first conference was enthusiastically acclaimed by Indian and other people across the country. The Conference evaluations were overwhelmingly favorable. Participation of grass-roots people was truly exceptional. However, the Conference organizers realized that they had not been as successful in reaching as many youth, parents, and grass-roots traditional people as they had orginally planned. Therefore, in response to the success of the first Conference, to the many requests from the participants as well as from those unable to attend, and in consideration of the Steering Committee's desire to a better job of reaching grass-roots and traditional people, it was decided to hold a second National Indian Child Conference.

Again, as with the first Conference, a series of meetings were held in late 1978 and early 1979. As a result, a new Steering Committee was organized and subcommittees set up.

Additionally, the Steering Committee decided to form an Advisory Committee composed of individuals who have long contributed their knowledge and expertise to programs dealing with problems of Indian people.

The site selected for the second National Indian Child Conference was the Hyatt Regency Hotel in Phoenix, Arizona.

The success of the Second Conference exceeded the first. There was a tremendous increase in participation by grass-roots people, parents, and especially youth. In 1979, a total of 1650 people registered for the Conference. The resultsof the Second Conference are presented in this report.

GOAL OF THE SECOND CONFERENCE

As in the First National Indian Child Conference, the Primary Goal of the Second National Indian Child Conference was:

> To enable those who plan and deliver services for the Indian child to do so with increased effectiveness.

In order to achieve this goal, the following related objectives were pursued by selecting conference presenters and those resource individuals who plan and deliver services to the Indian child and enabling them to:

- Identify major problems faced by the Indian child.
- Identify and described programs which have been successful in dealing with these problems.
- Identify strategies to replicate successful programs, after suitable modification, in other communities.
- Identify new human and institutional resources for meeting the Indian child's needs.
- Identify and begin to implement strategies to influence the formation of policies responsive to the Indian child's needs at the federal, state and local levels.
- Identify and describe barriers to the effective delivery of services to the Indian child and develop strategies to overcome them.

THE CONFERENCE REPORT

This conference report is the product of many people's effort and input; the Conference Committees and staff, the presenters, and, of course, the participants. The Center for Informative Evaluation has made every effort to insure the accuracy of what was presented at the Conference. At each workshop a conference recorder was present to summarize the major points. In addition, the workshop presenters were asked to submit an abstract prior to the Conference and, after presenting, were asked to summarize what was said. In spite of this effort there were a few workshops about which we had little information and, therefore, were not summarized in the workshop section of this report. To the presenters we offer our apologies. All addresses are printed directly from the material provided to us by the speakers and, to insure the communication of the essence of their presentation, only minor editorial changes were made in their material.

We hope you find this Conference Report to be informative and useful.

DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE
Office of Human Development Services
Administration for Children, Youth and Families
WASHINGTON, D.C. 20201

Dear Readers:

The 1979 National Indian Child Conference, "The World of the Indian Child" presents a summary of the presentations on a variety of existing programs for children and youth as well as issues and recommendations for improving the health, education, and social well-being of future generations of American Indian and Native Alaskan children, youth and their families.

As parents, service providers and volunteers, we have a commitment to provide the best services possible to the children and youth in our communities. Together, we can help make a better world for the Indian child.

H. V. Maurre, Director
Indian and Migrant Programs
Head Start Bureau

Cecita W. Lonewolf
Head Start Program Specialist
Indian and Migrant Programs
Head Start Bureau

OPENING REMARKS

Effie Dressler

As Chairperson of the Second Annual National Indian Child Conference, I want to welcome all of you to Phoenix and the Conference.

I come before you with a warm heart. Last year parents, Indian leaders, and service providers gathered together to make a statement — a statement that is historic in its birth and historic in its impact. Never before have Indian people voiced a concern and commitment to their children and in such a unified manner. Never before has this statement lived with so much vitality for a year. The response to the First National Indian Child Conference was overwhelming. People from reservations and Indian communities all over the United States gathered to learn and to share. Today, a year later, we are back together with the same energy and the same commitment. This is extremely inspiring to me, for at times I think we all get discouraged. But Indian people continue to share and speak out. "The World of the Indian Child" will be the foundation for which we all pray and work for.

Thank you all for coming. May your time spent here be rewarding, stimulating, and happy.

Phyllis Antone

As you will note on your program, I am Phyllis Antone, and I serve as the Co-Chairperson of the Second Annual Conference.

What I want to say first of all this morning is to welcome all of you to the Conference. It's really encouraging to see so many people who can take time out from their busy schedules and other activities to come to Phoenix and attend a very important convention. I also want to recognize the attendance of the young people. It was highly recommended from last year's conference that we include a lot of the young people as panel members, keynote speakers — get their involvement in this Conference. We wanted to make this very unique by having them involved in such a conference as this. We talk about the child — the Indian child — the youth, but if you have been to some of the conferences that I have attended, you see very little participation from these people. It has always been adults that have planned for such a conference and are usually the keynote speakers. So with the recommendations and advice from our Advisory Committee and from the tribal leaders, this is what we have tried to present at this Conference.

And so again, I want to welcome all of you to Phoenix to this Conference, and I hope that with you and our planning that our meetings will be fruitful.

CONFERENCE ADDRESSES

THE ROLE AND RESPONSIBILITY OF FAMILY AND COMMUNITY IN INDIAN EDUCATION

Dave Warren

When our forefathers settled in Zuni, the earth was still young. They roamed this vast country, and because it was young, it was also fertile. It is said that one could drink with a straw if he dug a small hole and stuck the straw in that hole. After the creation of our people, they found Halona, the center of the earth, where they settled along with their culture, tradition and most important of all, their religion. The plaza where we hold most of our ritual ceremonials is the heart of our mother earth found for us by a water spider.

After many generations, our time has come to lead our people. We must teach our children what our ancient ones taught our fathers. The predictions they made to their children and their children's children on down the line to us. As you can observe, all the predictions are coming true. In the direction of the rising sun, there will be some gaseous substance that could destroy cities and the inhabitants. In the same direction, there will be a population explosion and there will be disputes over who owns the land. Finally, there will be a world war, and no one will come out a victor. On this day, the earth might over turn, it might rain boiling water and the stars might fall; this no one can avoid and it will happen. On this day, our father, the sun, will refuse to rise and all of our belongings will turn into all species of vicious beasts and devour us.

These are the things that every boy of Zuni descent hears from his grandfather during the nights of the winter months. "Our Creators, the Supernaturals, knew the future of the lives for the generations to come. Our fathers used to tell us that we are coming to the end of the destinations of our lives. When we reach the end, we will fall off and then our children will talk the language of no-men, making little sense.

"From the East, there will come a road made of steel," they used to say, referring to the railroads, long before they came. Did it not come true? This road will stretch out its arms towards the setting sun and the population will increase until it explodes. The people, from the rising sun, will bear children and they will mature without children. Maybe your generation or in your children's generation, it will happen. You might live to observe the disasters of the end of the world. The day will come when your children will drink the dark liquid and fight in the same household. There will be fights against brothers, father against son, nephew against uncle and so on. You will be treated as a stranger in your own family. This is what I learned from my fathers. It is just a small portion of the predictions handed down generation after generation. As time elapsed, much alteration of the predictions have come about and much has been forgotten. For one to think about this is very frightening. These are some of the predictions made by our forefathers and we have learned from them. Time will tell.

Contained in the prophesy is origin and definition:

> ". . .they found Halona, the center of the earth, where they settled along with their culture, tradition and most important of all, their religion."

The prophesy relates responsibility to tradition:

> "Our time has come to lead our people. We must teach our children what our ancient ones taught our fathers."

The prophesy clearly describes the issues and challenges of the present day for Pueblo people:

> ". . .there will be a population explosion and disputes over who owns the land."

The prophesy speaks of the generation gap that will affect the Pueblo people in a particular manner:

> "When we reach the end we will fall off and then our children will talk the language of no-men, making little sense."

The prophesy warns of the consequences that may come from the pressures of these days:

> "The day will come when your children will drink the dark liquid and fight in the same household. There will be fights against brothers, father against son, nephew against uncle and so on.You will be treated a stranger in your own family."

Finally, the prophesy tells us what the eventual significance may be of new programs or opportunities such as the purposes addressed by this conference.

> "As time elapsed, much alteration of the predictions have come about and much has been forgotten. For one to think about this is very frightening."
>
> "These are some of the predictions made by our forefathers and we have learned from them. Time will tell."

These words appeared in a book which was written as a major joint effort by the Pueblo of Zuni, universities and foundations. The books was called, The Zunis: Self-Portrayals. It was published some years ago by the University of New Mexico Press. That book contains a broad statement and view on the history, the oral tradition of the Zuni people. It began with this prophecy as an introduction to a series of recollections of what had happened in Zuni history, culture and tradition. It was to be used in an education program in the community serving the Zuni children.

There was much debate over this passage; because there was some concern that this was, in a sense, a statement without hope. However, after discussions that took place throughout the community on the full signifcance of the prophecy, the passage was finally accepted. It was viewed as a statement of not hopelessness, but rather of warning. It described many aspects of the serious challenges that confront the Indian community today. I certainly do not presume to tell you things either as tribal leaders or as people involved in education of youth, that you know much better than I. But as a historian, I believe we are at a highly significant watershed time.

It is not only important in terms of what we are concerned with in this room and at your conference, but in terms of what is happening across the world. It is a time when old dominations, old powers, are beginning to find that small, seemingly insignificant areas of this earth and the people who occupy those areas for some reason are able to literally intimidate the traditional strength and power of nations that once ruled. It is a time of great change which recognizes, for various reasons, people of varying cultures and languages who must begin to assume a partnership and relationship which will cooperate in the conservation of very limited resources on an earth that is becoming increasingly polluted. For us, and for your purposes in this convention, it may appear that we are dealing with overwhelming odds in relation to the forces, pressures and the challenges that face a very small minority population in this nation.

If we look at the areas that most of us come from in the western United States, we can begin to see the arrival of people, literally fleeing the cities of the East, who come in search of clear air, open space and a sense of freedom. They are beginning to impact not only Indian communities, but the traditional populations and the metropolitan zones of the west; an area popularly called the "Sun-Belt" area. Those of you who may watch things, perhaps a little more carefully than others, will not only see the rush of these immigrants, if you will, from the eastern part of the nation, but increasingly also detect investments coming from Europe. It is often better to invest a German mark in American land than in an investment in a European market or commodity.

The population shift and the increasing presence of new kinds of population certainly affect the Indian community. Yet we should also realize the changes occurring within the Indian community. Many who went to cities during the 1950's under the relocation or employment assistance program have now retired and are coming home to take up residence, in reservation communities. They have been away for some time, they may bring with them certain styles and methods which are sometimes in conflict with traditional ways at home.

Among Indian people, one of the highest birth rates in the nation exists; it is reported that this is from three to twelve times higher than the national norm. A generalized picture would also show that the demographic pattern for most Indian communities is one in which the average age is about 25 years with a population over 60 years old in the minority and in some cases not much in between in terms of the age span. As these growth patterns within and outside the Indian community take place, we also can see that there is no longer the buffer of space and time between the Indian and surrounding communities in which adjustments could take place that enabled the Indian community to exert control over various outside influences. Increasing demand by metropolitan centers for access to the resources of the Indian communities, as these centers expand to the reservation lines, is compounded by the national demand for the energy resources that exist on the Indian reservations.

The Indian reservation system and the Indian community is facing one of the greatest challenges in its history. While that challenge may seem overwhelming, I think many aspects of your deliberations relate to a kind of inventory that may be required of each Indian community as it looks to its own resources to deal with the issues now emerging. Further, the inventory also involves a careful analysis of the very unique resources that exist in the Indian community, which, in other communities of general society, are slipping away. In some cases, among ourselves, we may also find these resources are also beginning to be lost.

The key, in many respects, in realizing the role of the community and the family in the education process starts with the realization that education does not begin when the child enters something called headstart, kindergarten or the first grade. The key to understanding, as many of you know better than I, is based on what we know as human growth and development, and in this knowledge, what constitutes the basis for strength, stability and wholeness for an individual that will one day mature as an adult human being. It requires of us all a better understanding of that process beginning with an appreciation for the role of nutrition before a baby is born, aware of the subtle, but highly important, function of parent and family as emotional support; without these perceptions and concerns, if the child is deprived of a stablizing environment, some will argue that in terms of personality growth, by the time the child enters the first grade classroom in many instances he is lost as an individual with hope for stable development. We should understand further that between zero and six, research tells us there is critical cognitive development. A child, as soon as one day after birth, is capable of highly sophisticated discriminations in both size and other kinds of perceptional skills; in other words, before the child begins to move about, there is already a great deal of visual and other sensory information that is organized, processed and stored. The family, therefore, provides the warmth, the human affection, the nutrition, all for the support of the growing organism.

It is in these days and in these first few years, that the family has the capability, indeed, responsibility to intervene in special and unique ways at the most critical period of the time

in the development of that individual. That intervention includes not only the mothering and the nurturing that comes from family; it also involves the maintenance of a community which, in other situations, might be called the neighborhood so that there is a total universe of support beyond the family for the healthy development of that individual.

Across this country, we are witness to an increasing deterioration of the family structure. At least in 1974, 45% of the nation's mothers worked outside the home and an increasing number of the 45% were mothers of pre-school children. The divorce rate is reaching three out of four marriages. There is isolation that increasingly seems to surround the children of this nation due to the fragmentation of the extended family, due to the breakdown of traditional neighborhoods, due to occupational mobility of parents. There are separate and very specific patterns in the social life for different age groups. All these tend to decrease the opportunity and the incentive for an extremely important and highly meaningful contact between children and older persons, particularly parents and other relatives. I have been interested in this phenomenon as a comment on a general society, outside the Indian community, that appears to be coming apart. I am afraid, however, that the Indian community, in many respects, as the statistics will show, is also beset with similar problems. The one difference in these societies, however, is the capability and ability of the Indian community to restore many of the social institutions that others can only hope one day might be brought back into their social, cultural and institutional lives.

In 1966 and in 1972, two controversial studies were conducted by educators and education psychologists; these were the Coleman and Jencks reports. The researchers contended that school achievement was a reflection of family background, especially in relation to the social context, the world of work, the neighborhood and family. Their recommendations, therefore, for other communities in the general American society, particularly those within the inner city, was to retain, strengthen or develop the social institutions that were fast dying in terms of family, neighborhood and community. It was paramount that a vital and a vibrate social context be provided for families and children which could effectively and positively affect growth and development for a child. As a result, Headstart and other programs were developed and to a great extent had some success.

These remarks refer to a hope that I think that we all will address; namely, that the Indian community begin to look not only at the serious challenges and the questions of survival at this particular period of time in history, but also begin to look very carefully, as the research indicates, at the manner in which the resources still existing within the Indian community can be brought to bear in a total process, involving family and community, on the development of children.

New legislation, which we hear about every day, Title XI to Public Law 95-561, the Amendments to the Elementary and Secondary Education act, are historic in Indian education and, possibly unique in many respects for general public education. Contained in the law is the ability for Indian communities to not only politically control their education programs; but there is an opportunity for the Indian community to redesign, reconceptualize and implement programs which take full advantage of human and material resources that exist within their community. I must observe, however, that in program change and effect we have to deal with matters which too often, are seen as actions which must produce immediate products: products of achievement and products of improvement. I suggest we are talking here not of products, we are talking of long term, literally one generation, processes. Processes in which one generation must be intervened effectively by the community with its resources in order to take full advantage of certain cultural and social institutions. P.L. 95-561 is not only the basis for an educational program or modification of educational programs, it is pervasive in its implications for organizing the total community around a specific goal. It is not only in the school room, it is in the entire system of community that the law will effect.

That law will not only have positive effect and for each community, but, ironically, I think the recognition by a greater society of the particular kind of control and status that accrues to the Indian community will further highlight the issues on Indian sovereignty, water rights

and land rights. In short, I think we may begin to see, again in an ironic sense, the development of new cities within Indian communities that will emerge over the next thirty years. These cities should be viewed against current experiments, particularily in the East, where architects and planners have collaborated to build new towns. For us, such efforts have special meaning. As each new community has been planned, it has attempted to address the question of how to make that community responsive and supportive to the needs of the children as well as the adults in an educational holistic sense. Do we provide space, do we provide freedom for children to interact with adults and to gain from adults the kind of nurturing, supportive relationships that I mentioned earlier.

New town planning has revealed in the East, that children gauge their freedom, not by the extent of merely open space around them, but by the liberty they have to be among people and access to things that fire their imagination. Indian communities have this opportunity to design, not only communities but in some respects, revive and re-strengthen the traditional institutions and patterns of life that have always been there.

One caution again, another irony is suggested by some of the provisions of the new laws. For the first time there is recommended, and indeed supported, the recognition of culture, language and tradition as part of a system of education. While opportune, these provisions signify that an Indian community may now conciously look at Indian music, language, social political organizations, to design them for utilization in an education program within that community. To an extent, what is about to occur is something that has been critized by Indians of anthropologists; namely, that you are abstracting out of context and isolating something called "culture", no matter what its institutional definition may be. The question becomes how the Indian community will recognize not only the institutions, but also, a natural law or process which involves many elements that comprise culture and determine if and when those elements can be placed in classrooms or how they will be better served within family, societal and ceremonial settings. Without considerations as these, I fear that we may develop education programs which differ very little from the system we have criticized as failing our children's needs.

These observations remind me of some very insightful remark made in response to a speech that I once made to the North American Indian Women's Association. After a number of statements were made about the kinds of programs that were needed, one of the women got up and said,

> "I think I know what the problem is among our youth, and that problem is that in the old days in our tribe, when a baby was born, the umbilical cord was cut and buried in a special place in our community. Today that umbilical cord is usually washed or flushed away into the sewer lines of some city. The problem with our youth, in other words, is that they are looking throughout this world continually for their place which is marked by that umbilical cord."

The umbilical cord is a metaphor, by which identity is defined and place of spirit established, reference is made to one's origin and destiny.

During the course of my training as a historian, I studied in Mexico. Among the ancient Aztecs, the question of ultimate meaning for life was always answered by another metaphor relating to the good teacher. One must understand that the Aztecs believed that all creation was destined for total destruction in a series of epochs, or Suns. Because of such utter and complete destruction, all that was meaningful to the Aztecs was found in whatever they made of their lives. When they were born, they were said to have been born "without a face" and that their life time was spent in securing that "face," a metaphor for personality. The way one acquired a good face was in knowing the difference between good and bad behavior. The good teacher was also likened to an obsidian mirror with a hole in the center; as such the good teacher simply showed to the student whoever, whatever age that student was, his or her reflection and one literally learned from themself. I think to some extent the Indian community is much like an obsidian mirror. It must help the student direct his own

education and that education, in terms of what we are gathered here for, is to find ways to equip him to deal with the change, the challenge, the great stresses that are ahead. His strength must finally come from the discovery of the special resources that exist within himself, his family, his people.

CHILDREN AND THE BUREAU OF INDIAN AFFAIRS

Rick Lavis

Ladies and Gentlemen:

The theme of this Conference, like last year, is Indian children. We know that children are the source of life and as parents, teachers, and even BIA officials we are entrusted with the responsibility for insuring their education and development.

The achievements of this Administration, on behalf of children are significant. What we have done is set in place new programs to benefit the young, strengthen and revise our current commitments, and expend our efforts to bring contemporary change to all our programs. We have not been afraid of change or reform. But there is still much to do to insure a better life and greater opportunities for our Indian children.

In Education, this Administration assumed office committed to responding to the many criticisms of our education program. The years of Congressional hearings, the long string of GAO reports, and the never ending concerns expressed by Indian parents and Tribal governments made the situation intolerable.

Even though this Administration moved swiftly to address the long standing deficiences in our Education programs, Congress enacted legislation to correct those deficiences. The mandates of P.L. 95-561, as many of you know, are broad as they are specific, difficult as they are significant. Nevertheless, P.L. 95-561 represents a rich opportunity for change, for reform that is real and everlasting. Since last year the Bureau and the Indian community have undertaken, together, a major effort to implement P.L. 95-561. It has been a long and difficult journey but we have accomplished much and despite the difficulties, Indian education has been strengthened.

Consider the following:

- We will, in FY 80, allocate education funds to each Bureau and Contract school on the basis of a formula to meet the individual needs of Indian children.
- We have revised our Education policies to reflect the goals and objectives of the Indian community.
- We have given the Director of the Office of Indian Education Programs direct line authority over all Bureau schools.
- We have established a new personnel system to facilitate local hiring and control.

These steps are being implemented at this very moment. Yet, P.L. 95-561 promotes even greater change by:

- requiring the establishment of minimum academic standards for all Bureau and Contract schools, and
- ensuring local control through tribally controlled school boards.

All of these reforms will give real meaning to Indian education and will promote, enhance, and ensure local control of education by the Indian community.

The old ways are finished. With funding based on each child's needs and tribally controlled school boards being developed real change is going to occur. P.L. 561 marks a new beginning, and a new reality. From this point on the Bureau's Education Program will never be the same again. But more importantly, the educational needs of Indian children will be served. That is the promise of P.L. 95-561 and it is the commitment of this Administration.

For post-secondary education students, the Congress enacted into law P.L. 95-471, the Tribally Controlled Community College Assistance Act of 1978. This legislation will expand, assist, and strengthen tribally controlled community colleges. Funds under this act will be made available this year. In implementing these two acts we have had the benefit of broad participation by the Indian community.

For almost a year, 12 Task Forces have played an indispensable role in guiding the Bureau in developing the rules and regulations to implement this legislation. This effort has not been without its troubles and difficulties but if there is a legacy it is that we have given greater meaning to Indian consultation and self-determination.

Finally, this Administration moved swiftly upon assuming office to implement a Handicapped Program for Indian Children. We could not believe how this program could have been stalled for so long. Promises had been made but not kept. We could not believe the lack of commitment to resources and personnel to carry out not only the law of the land, but our basic moral responsibilities. The need was clear. What was needed was a firm commitment to action. And this Administration responded.

As a result, the Bureau now has a permanent staff to manage our handicapped program, a line item budget of 7 million dollars in FY 79 and 80, and 340 special education teachers throughout Bureau schools. This was a commitment made and kept.

These efforts to bring change and reform to our educational program are real and will be felt for many years to come. The needs of Indian children are going to be met in our educational programs.

They are not being met in our Social Services Program, however. This Administration found it necessary to review our entire Social Services Program; a program which serves some 61,000 individuals monthly and costs 85 million annually. But more importantly, Social Services has significant responsibilities for children. We have found, following a year-long study, initiated by Assistant Secretary Gerard that we are failing to serve the needs of Indian children who are on welfare or who are members of families on welfare, or who are neglected or abused. These children are often, through no fault of their own, at the greatest risk. Yet, we fail to serve their needs as well as their families. Consider the case of Delma as reported in our study:

> Delma came to the attention of Social Services at the age of two, when neighbors reported that she and her siblings were being neglected and mistreated by their parents, who were both alcoholics.
>
> Over the next 14 years Delma had contact with Social Services on ten different occasions when neighbors reported that she had come to their house for protection or when relatives requested help for the children, who were abused. On two occasions, Social Services placed her in a foster home overnight when she had been sexually abused by her father. The case ends in 1979 when Delma, now 19, was met by a caseworker who had been called on a complaint that a woman was drunk in a car with a small baby. The woman was Delma with her two month old baby. The Social worker attempted to take the child from Delma and threatened to have court action taken and to sever her parental rights. Delma responded; "Where were you when I needed you?"

Our study confirmed many other such cases, and concluded that:

- Service contracting, without monitoring or protection of the child's interest, has become the primary function of Social Services in the provision of child welfare.
- There is rarely counseling and little, if any, case planning in child welfare.
- The children in need of services receive inadequate attention.

- Children in need are not even identified.
- Children under supervision of agency caseworkers frequently are placed in long term care institutions and are rarely visited by their caseworkers.
- Child welfare caseworkers don't even investigate reports alleging abuse, neglect, or exploitation of children unless directed to do so.

These conclusions offer evidence of very serious deficiencies in our social services program; deficiences which have long been neglected and must be addressed. This is not to say that there are not some very dedicated people doing everything they can to assist our Indian children, but the fact remains that our current program is not organized to emphasize comprehensive services to Indian children which truly serve their interests.

Rather, we are engaged in the administration of an income assistance program which puts greater emphasis on making cash grants than on services which protect children and which insure their development as strong, independent, self-supporting human beings.

More importantly, we emphasize the needs of individuals to the exclusion of treating the family. To treat individuals while ignoring the family and its problems may result in achieving no progress at all. Our neglect and inattention to children ill serves our social services program and our mission as a Bureau.

What is needed is a new commitment to our children. What we must do is reaffirm our commitment to protecting children through services which encourage a healthy family environment. We must give our full time and attention to the needs of children. We must be far more sensitive to situations which expose children to abuse or exploitation. And we must be prepared to act.

This Administration is commiting itself here, at this Conference, which has as its theme: Indian children, to actively pursuing reform of our social services program. Just as we acted on the many problems facing our Education program we intend to act on meeting the needs of our children who are connected to our Social Services Program. Systems or policies which ignore the needs of children, which neglects children who have been institutionalized, or who are abused, must be changed.

This commitment, coupled with an energetic administration of the Indian Child Welfare Act, can give the Bureau and the Indian community a unique and special opportunity to address these deficiences.

As a result, with some hard work and little luck, a new approach to treating children could emerge to produce a climate in which children can grow and develop in a positive manner. This approach need not be bureaucratic or overly complex but rather as simple as shifting emphasis, using our scarce resources in a far more effective manner, providing training to existing staff, and insisting on higher standards of care and commitment.

And finally, what we may gain is an end to dependency on welfare and the tragic cycle of disrupting Indian families. I have no illusions about the job ahead, but to do nothing in the face of the evidence is clearly unacceptable.

Ladies and Gentlemen, I want to thank you for inviting me to speak and to share with you my convictions concerning the needs of Indian children. I have been honored in being assigned these difficult responsibilities and I hope that in some small way progress will be achieved.

The BIA and the Indian community have much to gain in the next few years through the massive and significant reforms in Education, and in revitalizing our Social Services Program. It remains whether we take advantage of the opportunities ahead, or misuse them, or neglect them or worse. For example, I have already heard voices suggesting that local control of education is the latest method by the BIA to insure failure or termination or both. Nothing could be further from the truth and I hope that each of you will reject such views and accept local control as the rich opportunity it was intended to provide.

Change is often difficult, difficult to understand, easy to resist but if progress is to be achieved then men and women must be willing to give, to fight, to love, and to even lose at times so that progress can be obtained.

In the spirit of full support for change and progress I wish you well.

Thank you.

THE ROBERT KENNEDY FOUNDATION

Courtney Kennedy

I am very happy to be here with you today. Thank you for allowing me to come. I'm substituting for my sister, Kathleen, who could not make it. She just had her second baby and thought it best to give both mother and child a few weeks rest.

I realize that I've been invited because of my father's interest and concern about the problems that face Indian people and particularly those that confront Indian children. It was a concern that frustrated him to the end of his life. Even though I was a small child, I remember vividly his interest in Indians and how tough a life they often had.

I remember that in July 1967 my family was on a raft trip down the Colorado River, and we were staying at Lake Powell. While most of us remained at the lake to picnic and swim, my father spent the day visiting a nearby Indian village. He returned in the evening and told us about the people who lived in hogans without heat, electricity or running water. He was visibly upset when he told my brothers and sisters that the suicide rate among Indian teenagers was one of the highest in the country.

Because of that visit, he requested that a special subcommittee on Indian education be formed. As Head of that committee, he travelled throughout the United States. . .holding hearings on Indian problems. He heard of difficulties encountered by Indians born on and off the reservations, and the special problems of Indians living in urban areas.

I remember that he was particularly outraged by one school library on a Blackfeet reservation in Montana. He asked whether it had any books on Indians. It had one. . "Captive of the Delawares." It's jacket showed an Indian scalping a blonde child. He was disgusted by the insensitivity of school officials and their ignorance of Indian culture and history.

I know well how much my father believed that pride in one's family and culture is crucial and how he insisted that children learn to examine their roots in the light of the history of each race's own great men and women.

Because my father realized the importance of one's heritage, he was especially sensitive to cultural deprivations inflicted on Indian children. He resented the Interior Officials who often forced Indian children to attend schools far from their homes and forbade them to use their native languages. The Federal Government believed that Indian youths could participate in American life only if they forgot their Indian past. They were wrong. My father proposed to change all this because he felt it was essential that some one take a look at educational conditions which stunted an Indian child's intellectual and spiritual growth. He believed that one person can make a difference and everyone should try.

If my father were here today I'm sure he would say "We haven't done enough — we haven't even really started — but if we all keep attacking the problem they will have to listen to us whether they want to or not."

POWERFUL PARTNERS: THE ROLE OF PARENTS AND THE FEDERAL GOVERNMENT IN IMPROVING THE WORLD OF THE INDIAN CHILD

Barbara Ferguson Hamara

When I started to prepare my speech for today and to do some homework about the Federal government's part in improving the lives of Indian children, I began to feel rather overwhelmed. Because of the unique relationship between Indian tribes and Alaskan natives and the Federal government, the government seems to be involved in so much of the education, health, and social service delivery that impacts on the Indian and Alaskan native child. The Indian Self-Determination and Education Assistance Act of 1975 speaks to the "Federal responsibility for and assistance to education on Indian Children."

Obviously, the Bureau of Indian Affairs has had a major impact on the Indian child. Their schools and the philosophy behind them have, for better or for worse, changed individuals and families.

The health services provided by the Indian Health Service and Social Service provided by BIA have had important and far-reaching effects.

The Office of Education in HEW funds programs of bilingual education for Indian and Alaskan native children. Also in the Office of Education, Title IV provides funds for Indian educational programs.

My knowledge of programs for Indian children, though, obviously centers around the Administration for Children, Youth and Families (ACYF). Within ACYF, there is much being done. For example, as part of ACYF, Head Start is actively involved in providing child development services to Indian and Alaskan native children through approximately one hundred programs on Federal reservations. Our Indian and Migrant Programs Division is set up to serve some of their special needs. The total number of children involved is approximately 12,235.

DAY CARE AFFECTS MANY CHILDREN

The most significant findings of the National Day Care Study, completed in March 1979, was that the more training a child care worker has in child development and the smaller the group of children, the higher the quality of day care.

As a result of HEW's legislative mandate to regulate the day care purchased under Title XX and other Federally funded day care regulation, and because of a Congressional report which affirmed the need for Federal day care regulations, HEW is now in the process of revising the 1968 Day Care Regulations (HEWDCR).

In order to allow ample opportunity for the public to comment on the proposed HEWDCR published June 15, 1979, HEW held hearings in all ten of the Federal regions. In addition, HEW received 2,500 letters with extensive comments on the proposed regulations and has recently completed an analysis of all public comments. The staff of the HEW Day Care Task Force is working on a decision memorandum for the Secretary which will summarize the public comments and lay out the pros and cons of various options for the final regulations.

There is much, too, that the Indian parent is doing to improve the life of the child. In Head Start, for example, parents are working on policy councils to steer the program and to make important decisions for its operation as well as working as employees and volunteers and learning more about child development.

Many organizations are working hard to advance the cause of services to Indian and Alaskan native children. The National Tribal Chairman's Association and the National Congress of American Indians did special projects for the International Year of the Child. Other groups which are working on children's concerns include the National Indian Education Association, the Association of American Indian Affairs, the American Indian

Social Workers, and the Coalition of Indian Controlled School Boards.

The National Indian Advisory Board and the National Indian Head Start Directors Association both serve as advocates for preschool concerns. Tribal councils, too, because of their unique relationship to their constituents can act as child advocates at the Federal level.

With all these resources, we need to ask, is this enough? With the massive amount, at least on paper, of Federal Government services, are the needs of the Indian child being met completely. Obviously, the answer is no. Those who care about children can see many gaps in their services and many problems which have not been solved. One of the major gaps is in services to the Urban Indian child. Although some work is being done, we cannot ignore these children when government agencies disagree among themselves about the responsibility for providing services for them.

Another problem is the eligibility of children on reservations for Head Start services. Since Head Start is frequently the only pre-school program available to Indian children, there is concern about waiving income rules for those children.

The need for day care services is becoming more acute. It is important to assess that need and to look particularly at the needs of school age children for this kind of care.

NEW THRUSTS FOR CHILDREN, YOUTH AND FAMILIES

You will soon hear of the new Office on Families to be established within the Office of Human Development Services. This office will be a part of ACYF and will have a staff of six, advocate on behalf of the family, and coordinate program policy that impacts of family life. In addition, it will serve as a focus for the integration of policy relating to the family, and assume limited relevant research and analysis functions. Your input to those who set policy within this new office is essential.

We hope that the social services and child welfare amendments of 1979 will soon be a reality. The Senate Finance Committee has approved a version of HR 3434 including a forward funding provision — similar to those in Federal education programs designed to give states advance notice of the amount of funding available.

Another problem is the need for children's services of all types to take into account the unique cultural features of the Indians and Alaskan natives and to build on the strengths of the Indian family and the Indian culture in providing services.

This is a very short list. Each of you sitting here before me could add two, three, or a dozen examples of areas where there is great need.

When I submitted my Title for this speech several months ago, there was a bit of controversy in my office. Several people had some concerns about the use of the phrase — "Powerful Partners."

But I wanted to talk about power because power, not good intentions, is what gets things done in this country. Indians, as well as those in other minority groups, know well that the reason that their needs have not been served in the past is that they have had little power in relation to the majority.

And I wanted to talk about partners because power is bad when one group makes all the decisions for a less powerful one. Partnership means sharing and "powerful partners" will work together, pooling their power, to get the work done.

Both partners, parents and the Federal government, bring some powerful resources to the task of improving the world of the Indian child. The Federal government brings people, technology, money, and the things that money can buy. The parents bring knowledge, a superior knowledge about what their children need in their culture, and commitment because they know that their children represent the future. These resources can be brought together, but it is important that neither swallow the other.

The Federal government must continue to commit itself to provide, not just dollars, but sense. I mean the sense of hearing so that it will listen to parents and find out what is needed to improve the world of the Indian child.

Parents need to provide a different sense — the sense of sight — so that they will see what needs to be done and speak up for Indian children.

Many Federal programs for children; e.g., Head Start, Title I, Bilingual education programs, and others, have provisions for parents to make decisions and involve themselves in policy-making. We in Head Start are proud of the way in which many Head Start Policy Councils have organized themselves to become a force for change in the entire community. You know, though, that the provisions for parental input in some Federal programs may be buried in fine print and smothered with red tape. As parents and people who care about children you must find out what your rights are and make yourselves heard.

Some recent research on Head Start programs found that children achieve more if their parents are involved in the program. This is extremely important, so let me repeat it. Preschool children do better in Head Start and in other pre-school programs and learn more if their parents are involved. And all children in Head Start centers where many parents are involved make more progress in learning than children in centers with little parent involvement.

Head Start and other pre-school programs welcome such involvement. It's easy for those who are working hard out in the field, those who are actually dealing with children and parents every day, to dismiss researchers as ivory-tower theorists. Sometimes, unfortunately, they are. They produce findings that are of little value in telling us what we should do for children and how we should go about doing it. But research, the kind of research that gives us answers to these questions, is vitally important. Parent and staff members have rights and responsibilities in the area of research. And exercise of some of these rights will help to make the research better. We need parents and staff members who will be willing to serve on panels that help to design research plans, that help to select topics and sites for research, who will look at the data from research and help to analyze it, who will help make decisions based on what that research has told us.

A phrase you hear often is the "rights of parents." In some areas these rights stem directly from the responsibilities that every parent has. You have a right to information about your child's educational program since you are the one ultimately responsible for seeing that your child has the program he or she needs. A professional has many skills, but you know your child best.

It may sound, as if I am saying "don't trust the feds, don't trust the teachers, don't trust the administrators and directors," I don't mean that — most of these people are competent and caring, but they don't know your child as well as you do and they may not know your culture.

You need to be partners — both of you — sharing information and skills in order to make the best decision.

There is much that families and tribes can do to help make sure that their culture is incorporated into a program for children. In the words of a 14 year old Sioux student, "It is important for us to know Indian history and values and what the old time Indians did hundreds of years ago. Now, we can see that it is, and it sure makes you feel good to know that you are a Sioux. It makes you really proud to see all the obstacles the old-time Sioux had to overcome to know that the Indian race is the oldest race on the face of the earth today."

Parents can organize their own orientation to their culture and customs for people who work with them and with their children. One group with which I was associated, the Native American Task Force in Greensboro, developed programs on Indian customs and reviewed, critiqued and developed materials that were to be used with Indian and non-Indian children and families. We were involved in some concrete experiences where we learned to appreciate Indian culture, customs, folkways and mores.

We must provide parents with the knowledge and tools to serve as advocates for the needs of their children, because as the primary caregiver in the lives of their children they know more about their children than anyone else. And parents need to exercise that knowledge when crucial decisions about their children are being made. The role of organizations, such as the Indian Child Welfare Association should be to help educate parents with respect to the public policy-making process, so that parents can in turn educate local, state and Federal policy-makers on the needs of the children.

Parents and other advocates for children must begin at the local community level, I believe, in their efforts to influence policies affecting children and families. Collecting data, preparing informational documents and holding seminars for citizens and public officials on various issues would be one way to begin this process of educating the local community.

In order to influence state and Federal policy-making, parents and advocates for children must find ways to keep the needs of children and families on the list of issues these policy-makers feel are important. Again, local needs assessments on various problems should be disseminated to these people, as well as possibly developing policy positions papers setting out options on resolving various issues, etc.

CONSENSUS BUILDING

One of the most critical problems in tyring to bring about change in public policies affecting children has been the inability of advocates for children to develop a relatively united front.

The various Indian organizations, such as the National Tribal Chairman's Association, the Congress of American Indians, National Indian Education Association, Association of American Indian Affairs, American Indian Social Workers, the Coalition of Indian Controlled School Boards, could organize a conference or symposium on effective ways of getting and utilizing Federal services or programs that may impact on the Indian child.

Representatives of the various Indian organizations and appropriate Federal agencies should either jointly or individually plan the conference and invite other groups and the Feds to participate.

Strategies developed can be forwarded to appropriate Congressional Committees, BIA and other Federal agencies with recommendations. Critical to successful implementation will be a plan for monitoring and follow-up. Those who are trying to improve the life of the Indian child have some special help from the Indian culture. There may be an extended family — grandparents and other relatives — who will help to assume some of the parental responsibilities. And there are tribal governments and tribal councils which can help to look out for the Indian child's special needs.

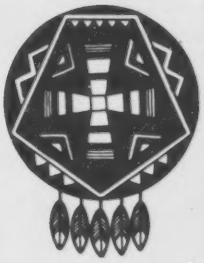
In planning for children, keep in mind the words of John Belindo, Former Executive Director of the National Congress of American Indians, "I think this is essentially the song of every Indian and Indian tribe, a certain feeling of freedom, a chance to be free to manage their own affairs."

In speaking of what parents can do to act as a powerful partner of the Federal government, I have raised some challenges. There is much to be done. In closing, let me extend a further challenge to you through paraphrasing a poem by Sekou Toure, the President of Guinea in West Africa:

Indian Child Advocates
Rise up!
You are the energy,
Like air
You are indispensable,
Like water
You are the source,
The source of all life force.
Let us unite

and act in communion!
The place belongs to everybody.
The future for Indian children
is in the sweat of the brow
and in the blood of the veins.
It will be ours.
Let us prepare with courage
The voyage
That will constantly guide
Our advocates and leaders
To the door of purity.
Good times are coming
Our legislators become our friends,
And government leaders, our brothers and sisters,
All are ready
Ready for change, ready for growth, ready for action
To celebrate together, the final victory
Victory of women,
Victory of men,
Victory of children,
Victory of humanity
Reborn
Nevermore to die.

WORKSHOPS



INDIAN YOUTH

The Two Worlds of the Indian Child

Presenters

Kevin Gover
Robert Fast Horse
Regis Pecos
Patrita Lujan
Ivan Armijo
Grace Welsh

WORKSHOP DESCRIPTION

Descriptors Problem Indentification, Alcohol/Drug Abuse, Indian Dislocation, Contemporary Youth/Adult Issues, Needs Assessment

Purpose To show that Indian young people are acutely aware of "their problems," to identify those problems, and to offer suggestions as to the proper resolution of them.

Major Points

Educational dislocation: In order to attain an education which will adequately prepare young Indian people for participation in modern society, they are forced to leave their homes.

The "two worlds" problem: Indian children are often faced with the choice of abandoning the customs and beliefs instilled in them by their Indian mentors for a different set of values supposedly more consistent with life in modern America.

Alcohol and drug abuse: One of the greatest killers of Indian youth is alcohol and drug abuse. This discussion explored the reasons why and solutions to the problem of alcohol and drug abuse.

The "lowered expectations" problem: Indian young people are often convinced that they are incapable of achievement before they even have a chance to try. Their parents, leaders, and teachers help to perpetuate this belief.

The Indian Youth Panel identified several issues of particular concern to them:

Indian leaders are so involved in their legal business they forget the needs of the children.

Many Indian leaders tell the young people to go out and get an education, but when they come back, the older leaders do not give them a chance to participate and become involved.

There is a need for more money for youth projects.

More programs should focus on the problem of unwed mothers.

The Indian youth has been stereotyped as lazy drunkers.

If parents showed more of a willingness to sit down and talk to their children, the children would then be better able to understand and decide what they want in life.

Indian children have trouble looking to the future; they only look at life in the present.

Teachers should be people who really care about children and who are willing to give the child an encouraging pat on the back once in a while.

Many Indian children come from broken homes. They need a helping hand and words of encouragement.

Indian youth need more advocates who will understand and become involved in their cause.

Jobs are needed for those young people who wish to return to the reservation after college.

More recreational activities are needed to bring young people together.

There is a need for understanding and a need for parents to listen to what the young people have to say.

Indian Education in the 80's

Presenters

Bartholomew Stevens
Dianna Kewanimptewa
Myrtle Charles
Ernie Quiroga
Dolores Bravo
Esther Makil
Don Defender
Josiah Moore

WORKSHOP DESCRIPTION

Descriptors Successful Indian education projects, tutoring, counseling, involvement, cultural programs, curriculum development, commu... public relations, problem solving

Purpose To identify from the perspective of students, teachers, youth adv... parents and community members successful Indian educational proje... and/or needs which must be met if such projects are to be successful.

Major Points Many Indian students must travel long distances to school. These commuter students experience several unique problems including their inability to participate in extracurricular activities. Their situation highlights the need for more schools on the reservation.

Often BIA schools are academically behind the public school system. Indian students frequently experience difficulties when they leave their BIA school to enter a public school. There is a substantial need for counseling services to help Indian students make the adjustment from one school system to another.

Educational services for Indian students ought to be upgraded by improving teacher attitudes toward Indians. In addition, teaching methods ought to be evaluated for their effectiveness and more highly qualified teachers hired for the BIA schools.

Positive working relationships need to be established between parents, school administrators, teachers and students in order to enhance the quality of education.

Parents need to become more involved in educational matters including parent committee decisions on Indian education budgets and programs as well as school board matters. In general, parents need to take more responsibility for their children's education.

Seldom Discussed Problems of Pueblo Indian Youth

Presenters Pat Gallegos
Randall Montoya
Elaine Korres
Kimberly Tanner
Bruce Gomez

WORKSHOP DESCRIPTION

Descriptors Problems, Youth, Parents, School, Community

Purpose To facilitate communication between Indian youth and adults regarding the needs of youth.

Major Points There is a lack of facilities to house programs and limited resources to fund programs for Indian youth.

Lines of communication need to be opened between Indian youth and their parents.

Tribal leaders need to recognize that Indian youth are willing to become involved in tribal government.

Indian youth need to become more involved (e.g. attend tribal meetings) in order to insure a better future.

Discrimination and stereotyping need to be recognized as problems for Indian youth.

It Begins with Me

Presenters Arizona Dept. of Indian Education Staff

WORKSHOP DESCRIPTION

Descriptor Del Becq Problem Solving Technique, Leadership Training.

Purpose To demonstrate the Del Becq Problem Solving process as a way to develop leadership skills.

Major Points Indian educators are constantly looking for ways to facilitate the development of communication skills among parents, students, teachers and community members.

The Del Becq Problem Solving process provides a method of participation in a structured process; provides time to look at what was achieved by the activity; discusses what was learned from the activity and how the information could be used by participants.

Participants were divided into small groups so that everyone would have an equal opportunity to contribute. The discussion focused on what education should be in the 80's. Area high school students, trained in the Del Becq method, acted as facilitators. The essential process used by the student facilitators was as follows:

Review the purpose and rules of the Del Becq process.

Present problem statement, use nominal brainstorming technique.

Record ideas.

Clarify the list of ideas.

Prioritize the top five concerns.

Record top five concerns.

Check for final agreement on the concerns.

Report back to the entire group.

The method is DO/LOOK/LEARN with the DO as the experience, the LOOK as the evaluation, and the LEARN as the process.

Ideas were drawn out from all participants, and evaluated by each group. The needs were prioritized and presented to the large group.

This learning process is a valuable tool in working with groups, and helping to develop leadership qualities.

Resources

Arizona Department of Education.
Indian Education
1535 West Jefferson Street
Phoenix, Arizona 85007
255-4391

The Arizona Department of Education, Indian Education, will host a series of leadership seminars for Indian youth in FY 80.

Alcoholism on the Reservation

Presenters

Perry G. Jackson
Emmett White
Phyllis Thompson
Debbie Ochoa
Joella Thomas

WORKSHOP DESCRIPTION

Descriptors Alcoholism, Treatment, Prevention, Substance Abuse, Public Awareness

Purpose To increase the level of awareness of the problems of substance abuse among youth on the reservation. To present and discuss the types of preventive techniques used in this field. To present an existing treatment program.

Major Points The Gila River Indian Youth Services Project was begun in 1966 with three staff and now has thirty-two staff members.

A counselor is assigned to each district constituting the service area. Services provided included various types of counseling and referrals to other agencies. Preventive activities are undertaken in: cultural/spiritual, the arts, and recreational areas. Extensive training is provided for staff development.

There is a high rate of alcoholism in senior citizens centers due to boredom.

There is a need for long term residential treatment facilties.

It is important to increase the awareness of alcohol related problems.

It is necessary to recognize the need for prevention as well as treatment.

It is important for adults to treat children as people and to allow them to express their feelings.

Materials Available

Film listing of alcohol and drug abuse topics is a one sheet list which is partially "how to" and partially theoretical in content. The cost is free.

Contact:

Phyllis Thompson
Co-ordinator of Youth Service Component
and Community Education
P.O. Box 556
Sacaton, Arizona 85247
(602) 562-3556 or 562-3557

Youth Services Component is a brochure containing mostly theoretical material, very little "how to" information is given. The cost is free.

Contact:

A.D.A.P. Youth Services Project
P.O. Box 556
Sacaton, Arizona 85247
(602) 562-3556 or 562-3557

Alcoholism is an alcohol and drug abuse brochure describing services rendered and information on types of counseling utilized. The material is mostly theoretical. The cost is free.

Contact:

Alcohol and Drug Abuse Program
P.O. Box 556
Sacaton, Arizona 85247
(602) 562-3556 or 562-3557

Leadership Training for Youth

Presenters

Mrs. Elma Patterson
Barbara Barnes
Randy Scott
Irvin RedFox

WORKSHOP DESCRIPTION

Descriptors

Leadership Training, Concepts, Process, and Methods; Tribal Leaders; Evaluation

Purpose

To provide via discussion a method for developing the skills for effective leadership which includes the community, the Tribal leaders, and the individual.

Major Points

There is an important need for Indian youth to have a tribal role. Education is necessary to prepare more Indian youths for administrative and leadership roles within their own communities.

The process approach to teaching-learning is a method to help young adults plan their leadership experiences. This allows for the individual to determine his or her own needs and interests and then design and carry out a program to meet those needs. It is unstructured so that a young adult can think creatively.

There are 8 basic steps in the process approach. Each involves asking a series of questions, securing necessary resources, and taking specific action based on the answer to those questions.

The advisor's major role is to stimulate the young adults thinking as they answer questions, and not to provide answers. The learner must be challenged to think through the alternatives at every step of the process. The important thing is for the young adult to learn to use the process.

The eight basic steps are as follows:

DETERMINE NEEDS: Look at the community, the group, and at yourself; decide what demands, concerns, or interests can be fulfilled. Encourage young adults to think about what skills or interests they have to share with others; what needs they see that they might work to meet; whether they would like to work with a particular age group.

EXPLORE RESOURCES: List all the help available from people, organizations, printed material, personal experience, etc. Encourage the young adult to feel free to explore, rather than be confined to the educational offerings of one source.

SET GOAL(S): Define exactly what will be achieved in a program. Make sure the goal is clear. The goal should be realistic, taking into consideration the time and resources available.

CHOOSE RESOURCES & PLAN: Determine which of the resources will be appropriate and develop a plan that will make the goal attainable. Make sure appropriate resources have been chosen; that the plan proceeds in logical order; that resources and plans apply directly toward reaching the goal.

PURSUE LEARNING ACTIVITY: Carry out plan using chosen resources. As young adult works on an activity, discuss what he is doing. Is there a change in the situation requiring a change in plans? Are additional resources needed? Is progress being made toward the goal?

SHARE LEARNING: Discuss with others what has been done and possible plans for the future. Encourage the young adult to share throughout the activity so that he can gain ideas from others as well as keep the group and community informed of progress.

EVALUATE: Measure to what extent the goal was met. Ask the young adult what he learned from the activity. Does he feel it was worthwhile? Is there anything he would do differently another time? Did he assess the needs correctly?

REASSESS NEEDS: Look again at the community, the group, yourself, and at the situation after the plans are carried out. Ask the young adult if he would like to work further on the same activity or if he would like to pursue a new activity.

Dialogue Between Youth and Leaders

Presenters

Effie Dressler
Wendell Chino
Vernonica Murdock
Delfin Lovato
Ronnie Lupe
Selected Youth Panel Members

WORKSHOP DESCRIPTION

Descriptors Tribal Leaders, Indian Youth, Tribal Politics, Communication Gap, Education, Curriculum Development, Job Placement, Employment

Purpose To have a free discussion between tribal leaders and Indian youth. Two panels were formed and presentations were given dealing with questions/problems of communication.

Major Points It was pointed out that a serious communication gap exists between young people and tribal leaders.

Education: One of the areas of concern to students was education. They felt they needed advice and support from tribal leaders with regard to scholarships; curriculum development (what subjects could be used on the reservation); recommendations to institutions of higher learning; assistance in potential job placement on the reservations or in tribal programs.

Tribal Politics: Students expressed concern about how to become more involved in tribal council meetings and activities; how to get on the agenda so that they could bring up problems and make suggestions; and how they could develop a forum or a platform to express their needs and concerns.

Employment: The young people indicated that when they did graduate from college there were no job opportunities on the reservation, and as a result, had to seek employment in the Anglo community.

Young female panelists and women who were involved in tribal politics expressed concern for the role of women in Indian society.

The subject of providing a forum for young people and tribal leaders to discuss mutual problems brought out the fact that tribal leaders found it difficult to communicate with young people. Frequently discussions which started out amicably, ended up with hostilities on both sides.

The workshop, it was agreed, provided the kind of forum that was needed. Plans were formulated to make recommendations to the National Indian Child Conference concerning additional ways to improve communications.

EDUCATION-GENERAL

Teaching Indian Children to Read

Presenters Barbara Sage
Carol Dodge

WORKSHOP DESCRIPTION

Descriptors Education, Parents, Teachers Expectations, Language Arts

Purpose To show that the problems faced by Indian children in learning to read lie in the area of Language Arts. . .listening, speaking, etc., and that the factors which influence achievement level of the children involve teacher expectations.

Major Points "Problems" associated with the teaching of reading in schools is not a function of the children's lack of ability or motivation, but is usually the result of the teachers' low expectations for the children. If teacher expectations of children are high, the achievement level of the children will also be high.

Problems in reading can be remedied if the teacher focuses on improvement in the entire Language Arts field, and build each skill to a desireable point of reading readiness.

Parents must reinforce at home the reading concepts the child is presented with in school each day. Good reading habits build that skill. Have books in the home and read each day.

Parents should be aware of the teaching approach which their children's teachers are using, and should closely monitor it so that if the children do not seem to be learning and the teaching approach is not working, then the parents can be instrumental in bringing about an effective change.

A Bilingual Education program has been introduced in the Menominee Indian School District. The Menominee Language classes are intergrated into the regular classes in the elementary and high school grades. The basic goal is to improve the proficiency of the students in Language Arts/Reading in both the Menominee and English Languages.

A cooperative effort is being made by all teachers, plus a Bilingual staff of eight, and three other Federal projects (Teacher Corps, Title IV, and Title I).

Materials Available Contact:
Barbara Sage, Teacher Corps
Menominee Indian Shcool District
P.O. Box 399
Keshena, WI 54135
(715) 799-3346

Resources Dr. John M. Kean — Dr. Dale Johnson
University of Wisconsin - Madison
Dept. of Curriculum and Instruction
225 North Mills St. - Room 128 Teacher Ed. Bldg.
Madison, WI. 53706

The American Indian Viewpoint on Bilingual Education

Presenters

Dan Lopez
Ofelia Zepeda
Myrtle Peterson
Lucille Watahomigie
Hazel V. Dean-John
Jerry M. Hill

WORKSHOP DESCRIPTION

Descriptors

Bilingual Education, Program Development, Curriculum Development

Purpose

To share how bilingual/bicultural education is taught by native people; the importance of traditional culture, values, and spiritually in bilingual education and how the Indian child is educated to develop totally (i.e. physically, emotionally, intellectually, spiritually).

Major Points

A common concern shared by Indians is that their children are not carrying on with the old customs, language and culture. Many Indians feel religion and politics have changed their basic way of life (i.e. their language, homes, spiritual beliefs, food, ways to travel, and even time).

Indian parents want their children to get a good education. However, they do not want them to forget their own native language. The children typically speak in their own native language only when they have to, and many would rather listen to the radio or T.V. than converse in their own native tongue.

Teachers and coaches should set the example by simultaneously using both languages.

The language and culture (way of life) of Indian people must be retained. Indian values and concepts must not be forgotten. One way to accomplish this is through the development of culturally relevant education materials. Bilingual and bicultural education should be taught and materials developed encompassing the Indian child's traditional background. Bilingual and bicultural education work hand in hand and must be taught in like manner.

It is important that non-Indian school personnel understand the skills and knowledge an Indian child brings with him when entering public school and how the child has been taught to develop his full being physically, emotionally, mentally, intellectually, and most of all, spiritually.

Materials Available

Papago Grammar — Lesson on how to teach Papago

Contact:
Ofelia Zepeda
3217 N. Mountain Ave.
Tucson, AZ 85719
(602) 888-5362

Seneca Language Materials

Contact:
Mrs. Myrtle Peterson
Seneca Nation Bilingual Program
Steamburg, NY 14783
(716) 945-2400

Resources Papago Language Expertise, Culture and Tradition

Contact:
Dan Lopez
Baboquivari High School
Sells, AZ 85634

Seneca Language Expertise, Iroquoian History & Way of Life

Contact:
Hazel V. Dean-John
2904 N. Mountain Ave.
Tucson, AZ 85719

Cultivating Indian Leaders

Presenters

Bobbie Kisto
Jim DeHaas
Larry Sellers
Jack Gregory
Ken Ware
Vernon Vasquez
Sheila Jackson
Jacque LittleJohn
Eva Rodriquez
Michelle Clark

WORKSHOP DESCRIPTION

Descriptors Student Development, Leadership, Self-Esteem

Purpose To share information about how educational staff can provide opportunities and encouragement for Indian youth in order to cultivate leaders.

Major Points Indian students are intelligent and potential leaders.

Stereotyping is deterimental and unnecessary.

If leadership opportunities are made available, then Indian students become more aware of their abilities and make more effective use of them, becoming strong leaders.

Encouragement and opportunities lead to higher self-esteem and self-reliance.

Parental involvement in a child's education is important.

Teachers should pay attention not only to poor students but also to aggressive ones.

Indian leadership programs should be implemented in school systems through the use of local district funds rather than Federal funds whenever possible.

Materials Available Tapes, packets and booklets which are, in general, mostly "how to" material; material which would be of practical use.

Contact:
Jim DeHaas
Phoenix Union High School District, Indian Education Department
2526 West Osborn Road Building 3
Phoenix, AZ 85017

Resources Contact:
Larry Sellers
Jacque LittleJohn
Jack Gregory

Needs for Vocational Education Among Native Americans

Presenter Paul Shattuck

WORKSHOP DESCRIPTION

Descriptors Vocational & Technical Education, Self-determination, Self-sufficiency, Changing Emphasis, Responsibility, Preservation

Purpose To emphasize the critical need for Indians to acquire vocational and technical expertise to insure self-sufficiency, effective management of their own natural resources, and effective involvement in tribal government.

Major Points There are now approximately 40,000 Indian youth who desire education beyond the high school level. Of those who graduate, at least 1/3 will return to their home in search of employment. This increase in trained and motivated people will be a necessary step in the direction of self-sufficiency and self-determination for the Indian people.

A change of emphasis is essential if the Nation's Indians are to take responsibility on their reservation. Technical expertise is sorely needed. Vocational Education is the key to developing scientific, technical, and business professionals needed.

Technology is just as important as professionalism. The professional and the technician work hand in hand. A professional cannot execute his work without the technician. 99% of the time, technicians are the critical personnel in industry.

The development and proper management of natural resources on Indian lands is of vital importance. It would be much better if Indian people could manage their own natural resources without leasing to non-Indian companies. Indians trained as engineer technicians would be familiar with tribal customs important to the preservation of the Indian way of life, and would be able to provide credible advice to the Tribal Council.

If Indians are to be active participants in the development of their own Indian Government, their education must be directed to professions that will further their interests.

The solution lies in improving important aspects of the educational process.

Counselors need to be aware of the importance for Indians to be trained in technical vocational fields. On the job career orientation should be provided thru visits to industrial sites. Bridge programs or prep schools provided to overcome any weakness in primary/secondary school training, and to facilitate transition to higher education and technical careers.

If Indian students recognize the value of Vocational Education, they will be motivated to pursue it.

American Indian Music in Early Childhood Education

Presenter Martin Wm. Fenerty, Jr.

WORKSHOP DESCRIPTION

Descriptors Indian Music, Early Childhood, Cultural Awareness, Teacher Training, Self-Image, Philosophy of Indian Music, Language Development, Preservation, Pre-Service/In-Service Training

Purpose To promote the musical, language and aesthetic aspects of the cultural development of the Indian child through an effective teacher training program. To present about 20 multi-tribal traditional songs, that could be used in childhood education.

Major Points Teachers must recall and make clear to the children that American Indian music is good music and should be preserved.

"Great Upon the Mountain"
"The old songs shall die for awhile. . .
When the old songs die, the great dreams
are forgotten; and when the dreams are
forgotten, there is no more greatness."

The young child has the physiological and psychological equipment to reproduce a traditional song as faithfully as it is taught to him or her.

The 20 songs presented are simple enough for even the young children to learn readily.

Learning and singing traditional songs can help the child's language and aesthetic growth in addition to musical development.

These songs can help boost the child's self-image and make him feel good about being an Indian.

Materials Available Catalogues from the following two resources are available.

American Indian Music for the Classroom
by Louis Ballard
Teachers Kit: 4 Records (or cassette tapes)
Book with music and cultural notes

Overhead Transparencies; Spirit Duplicator Masters for 271 Indian Songs; 20 Study Photographs

Contact:
Louis W. Ballard (New Southwest Music Co.)
P.O. Box 4552
Sante Fe, New Mexico 87501
(505) 983-5294

American Indian Musical Instruments
Tom-toms or Logdrums; Shakers; Jinglesticks; Claves or "Sticks"; Rasping Sticks; etc.

Contact:
Rhythm Band Inc.
P.O. Box 126
Ft. Worth, Texas 76101
(817) 335-2561 (Telex 75-8285)

(Note: This company has an excellent record for quality goods, economical prices, and quick, courteous service.)

Resources

Dr. Robert Rhodes, Music Specialist
Hotevilla, Arizona
(602) 734-2462

Canyon Records
4143 N. Sixteenth Street
Phoenix, Arizona 85016
(602) 266-4823 or 266-4659

R & E Associates
4843 Mission St.
San Francisco, California 94112

Ed Wapp, Jr., University of Minnesota

Leon Secatero
Native American Materials Development Center
407 Rio Grande, N.W.
Albuquerque, New Mexico 87104

NUTRITION

Nutrition Education: Plant Your Way to Health

Presenters

Sandra Simons
Rebecca Lucario
Vivian Chavez

WORKSHOP DESCRIPTION

Descriptors

Nutrition Education, Integration, Involvement, Participation, Curriculum Materials

Purpose

To raise nutritional awareness within the Indian community.

Major Points

Acoma Headstart is actively involved in integrating nutrition education into the pre-school curriculum. The following activities occurred in the Acoma Headstart Program:

- A Children's Community Garden was planted to give children the experience of planting and growing food.
- Some of the major health problems Indian children and their parents have to deal with are obesity, widespread sugar diabetes, bottle mouth syndrome resulting in extreme dental problems. Curriculum materials were developed and sent home with the child to encourage better nutrition in the home.
- The WICK nutritionist is an important resource person and was used in the program to improve nutrition standards.
- Parent training workshops were given wihch provided parents and staff with experiences in food preparation (canning and freezing).
- One to two week nutrition related activities are conducted; e.g., a solar crop dryer was built for use by the community.
- Two Nutritional Fairs were held and were successful in raising awareness within the community.
- Gardening problems were discussed with the community; e.g., land use confusion due to no formal ownership records, obstruction of city pipes, no ditch water, grasshoppers eating entire crops.
- Cooking activities were conducted which used garden foods prepared in the cultural tradition.
- A dental program is now being offered to the children.

Materials Available

Classroom and home materials were developed:

Sequence cards on gardening
Recipe Books
"You Are What You Eat" Coloring Posters
"Plant Your Way to Health" Bumper Stickers
T-Shirts

Resources

Contact:
WICK Nutritionist

Farming and Gardening in the Desert

Presenters Cynthia Anson
Howard Lippman
Gabrial Williams
Idaleen Geronimo

WORKSHOP DESCRIPTION

Descriptors Gardening, Farming, Community Education, Methods of Cultivation, Nutritional Education

Purpose To demonstrate to people that it is possible to produce their own food in a desert environment.

Major Points The Meals for Millions (MFM) — Save the Children Federation (SCF) Papago Production and Food Nutrition Program provides material assistance and community education about local food production to people on the Papago Reservation, emphasizing traditional crops and methods of cultivation which are particularly suited to the Sonoran Desert. Nutritior. Education workshops provide information about the nutritional value of Papago foods.

The MFM-Urban Community Gardens Program provides city people with the opportunity to start a neighborhood garden in Tucson for the purpose of raising their own food, and learning about effective water conservation methods.

- Support should be given to people who already farm this way by helping to share and distribute information about arid-land farming procedures and methods.
- People need to be encouraged to grow their own foods. This is accomplished by providing them with supplies, seeds, fruit trees, fertilizer, informative materials and workshops.
- The "conservancy" garden in Tucson demonstrates that by growing traditional desert plants, they can harvest seeds and provide a seed bank for people who want them.

The Desert Food Project involves young people in the gathering of desert foods, important in the preservation of an old tradition.

CAREER DEVELOPMENT

Today's Indian Youth, Tomorrow's Health Professionals

Presenters

Bob Drew
Donna Thompson
Kathy Reede
Rose Mary Foley
Dr. Timothy Nolan
Edward S. Swick
Elliot Booth
Doug Rogers
Willard Mounce
James Crouch

WORKSHOP DESCRIPTION

Descriptors Medical model, Indian beliefs, Cultural conflict, Grass-roots input, Indian self-determination

Purpose To present a number of different perspectives on how Indian youth might eventually modify the current health delivery system so as to blend the best of modern day medicine with the felt needs and traditional priorities of Indian people.

Major Points There is a lack of Indians in the health care field.

It is necessary for parents as well as school staff to help guide youth interested in the health care professions. Prospective health professionals need to be acquainted with existing opportunities.

Help is available in the form of scholarships for Indian youth who want to pursue careers in health care.

The present system of health care is not responsive to the needs of Indian families.

Grass-roots input needs to be incorporated into the planning and management of the health care system so that it will be responsive to traditional Indian values.

Indian youth need to be prepared to staff and manage a modified health system which will focus as much on preventive health as it does on curative and rehabilitative activities.

What Do I Do After I Graduate?

Presenter Mary Alonzo

WORKSHOP DESCRIPTION

Descriptors Career Planning, Career Interest, Job-site Visits, School Selection, Job Applications, Financial Aid

Purpose To take participants through the four phases of career planning.

Major Points The four phases which were discussed are as follows:

Phase I — It is important to choose a career according to ones likes and interests. A person has to know himself and what he's interested in doing

before going on to Phase II. One way to help a person know his likes and interests better is through a test such as the General Interest Survey.

Phase II — One should learn more about a career field before making the decision to enter into it. It is recommended that students visit job sites. In this program students are taken out of school for a one-day visit to a job site. Students then share information about their job site visit with each other.

Occupational briefs, filmstrips and other specific job-related materials also provide pertinent information about jobs and should be reviewed by the student before making a decision about a career.

Role models are very significant in facilitating a student's career choice and are used whenever possible.

Phase III — Once a career choice has been made, there are factors to be considered in selecting the best school to attend. In this program an explanation is given to students about the differences between a vocational and a college education. The program also gives information about GED Certification, financial aid, tuition.

Phase IV — Instructions were given on how to apply for and keep a job, how to write resumes, fill out applications, and other procedures necessary when applying for a job.

PARENT/CHILD RELATIONS

Exploring Parenting

Presenters Adrian Nunez
Edward Encinas
Richard Johnson

WORKSHOP DESCRIPTION

Descriptors Parent Training, Early Childhood Education

Purpose To inform parents that the Head Start Program has a parent curriculum which was especially designed for them and should be implemented locally.

Parents are the prime educators of their children and as such, need to enhance their parenting skills.

The Exploring Parenting curriculum looks at various approaches to parenting thus providing parents with alternatives.

Local Head Start programs can implement the parent curriculum if it is sought.

Materials Available Exploring Parenting package is a curriculum package which is mostly "how to" material which would be of practical use. The cost is free to Head Start Programs.

Contact:
Your Local Head Start T/TA

Rick Johnson
Social Services/Parent Involvement Specialist
Head Start Bureau
ACYF, Washington, D.C.

Family Weekend Experience

Presenters Joseph P. Ramon
Cecelia Ramon
Ralph Antone

WORKSHOP DESCRIPTION

Descriptors Family, Communication, Activities, Closeness

Purpose To describe a program where families get together and share experiences. To discuss a problem-solving technique for children and parents. To increase involvement in the family weekend experience.

Major Points There is a need among families to re-establish a closeness and to participate as a family in a total experience.

The Family Weekend Workskop provides the opportunity to talk with other familes and to share problems.

The Family Weekend Workshop helps families to function more effectively through participation in arts and crafts, music and games.

The Parent Child Involvement Workshop provides for separate meetings of parents and children when a problem develops in a family. These separate problem solving sessions are followed by a joint family session.

This program has made a noticeable impact in the presentor's community.

Education Begins at Home-Papago Home Start Program

Presenters Louis Norris
Alvira Porter
Hubert Kirmen
Thora Schultz

WORKSHOP DESCRIPTION

Descriptors Parent Training and Involvement, Education, Social Services, Health Services

Purpose To establish that parents do want to become involved in their child's education, and to provide them an opportunity to do so.

Major Points Papago Home Start works directly with parents by involving them directly in the overall development of their children.

Home Visitors develop learning activities from materials found in the child's home environment.

Home visits consist of demonstrating methods for delivery of comprehensive Head Start Services to children.

Resources Contact:
Adrian Nunez
Thora Schultz
Madeline Matthews
Louis Norris

Head Start Office
Sells, Arizona
(602) 383-2221

Parent and Teacher Made Materials

Presenters Thallis Lewis Woodlin Lewis

WORKSHOP DESCRIPTION

Descriptors Materials development, Parent involvement, Bilingual materials, Parent-made materials.

Purpose To discuss the importance of parent involvement in the education of their child.

Major Points Parents who help to develop teaching materials and activities for children are involved in the learning process. By participating in this process, they reinforce the importance of education to their child.

The program that they work in has shown that children who learn by working with both parents and teachers, at home and school, have more achievement and are more socially and emotionally developed, than children who learn from only the teacher.

Parents don't need to have expensive toys in order to teach. Learning materials are all around us and can be free or very inexpensive. The parent needs only to look around his or her environment.

Parents shouldn't be afraid to teach both their native language and English to their child. You don't have to have a Ph.D. in Bilingual Education in order to teach language to your child.

Effective Parental Involvement-Homebase Program

Presenters
Alburt Johnson
Lucy Harvey
Anna Harvey

WORKSHOP DESCRIPTION

Descriptors Parent Involvement, Individualized Teaching, Home Teaching Program

Purpose To share information on the effective parental involvement in the home-based teaching method.

Major Points The homebase teaching method emphasizes parental involvement and individualized teaching.

The program is implemented by training and using the parent as the prime teacher.

The first step in the program is a screening of the child followed by an assessment of the parent's child-rearing and educational skills.

The teacher plans the lessons and then teaches the parent how to teach his/her own child.

Then the parent does the lesson plan with their child on a daily basis. Charts are prepared for the parent to check off and record successes and lessons completed.

Progress is based upon the child's own accomplishments. The parents and teachers review each lesson before the child is advanced. The child is advanced only after successful completion of each lesson.

Materials Available Contact:
Lucy Harvey
P.O. Box 310
Shiprock, New Mexico 87420
(505) 368-5146

Resources ONEO - Child Development Program
Box 589
Ft. Defiance, AZ 86504

GOVERNMENT/LEGISLATIVE

Federal Contracting and Grants

Presenters

Irvin Jones
Mary Helen Creamer
Jimmy C. Begay
Ray Smith
Steve Anderson

WORKSHOP DESCRIPTION

Descriptors Indian Education, Contracting, Local Control, Indian Self-determination

Purpose To share information about contracting programs generally, and to present some specific examplary programs. To discuss the policies and regulations which affect contracting, the capabilities and limitations of contracting and the potential problems in contracting as well as possible solutions.

Major Points

Indian students from ages 5-18 attend four types of schools which are: Federal, public, mission, and private.

Total Indian enrollment is on the rise, with increases in public and contract schools and with decreases in Federal and mission schools.

Indian education as administered by the Federal, public and mission schools has been a failure. This fact has been confirmed by a variety of studies.

The pattern of academic achievement must change if Indian tribes are to make meaningful progress in the future.

There is hope for improvement in the BIA and contracted programs through implementation of P.L. 95-561 regulations.

One of the implications of this law is that there may be more contracts initiated by the tribes under this law.

Contract school programs is where the challenge lies for the improvement of Indian education. These schools could be exemplary programs for public, Federal and mission schools.

There are both advantages and disadvantages of control of schools by local communities.

The question for the future is whether with adequate resources and expertise, plus flexiblity and the sense of community ownership, contract schools will be able to change the dismal statistics of Indian education.

Materials Available

Federal Contracting and Grants

Contact:

Irvin Jones
Box 397
Window Rock, AZ 86515
(602) 871-4041

Resources

BIA Contracting Office
Navajo Area or Phoenix Area Offices
Washington, D. C.

Progress Report on the Education of Indian Handicapped Children

Presenters

Bruce Ramirez
Charles Cordova
Gay Lawrence
Jacqueline Walker
Jim Magner
Dr. Kathleen Brady
Dr. John W. Tippeconnic, III

WORKSHOP DESCRIPTION

Descriptors

Education, Handicapped Children, Headstart, BIA, U.S. Office of Education U.S. Congress

Purpose

To discuss the various issues involved in improving the educational policy and services for handicapped Indian children at the preschool, elementary, and secondary levels.

Major Points

It is now recognized that Indian handicapped children have a right to a free and appropriate education, regardless of whether they are served by a state, BIA, or tribal school system.

The provision of specialized services to handicapped Indian children residing on or near reservations is complicated by cultural and linguistic diversity, multiple school systems with overlapping jurisdictions, the isolated locations of many Indian communities, shortages of Indian special education personnel and lack of coordination among governmental agencies.

Many handicapped Indian children are still being denied special services or are on waiting lists for needed services.

By law 10% of the enrollment opportunities in Indian Headstart programs must be available to handicapped children. The 93 Indian grantees are presently serving about 800 handicapped students most of which are speech/language impaired or health impaired.

An actual count of the handicapped Indian children is needed so that the problem can be adequately addressed.

The U.S. Congress has directed the BIA to earmark $7 million in its school operations budget for the education of handicapped children. Reporting requirements were set to insure usage of these funds for special education.

The BIA office of Indian Education Programs has established the Division of the Education of the Exceptional Child on a permanent basis, and has formed a national advisory committee on special education.

The Office of Indian Education Programs, United States Office of Education, continues to provide funding for projects designed to meet the needs of Indian handicapped children. Moreover, this Office is coordinating the Secretarial Initiative on Indian programs with HEW to insure Indian participation in all HEW programs.

Materials Available

Educational Rights of American Indian and Alaska Native Handicapped Children — This publication is a two page fact sheet specifying the rights of Indian handicapped children to a free appropriate public education. In general, this material is mostly "how to" material, that would be of practical use. The cost is free as long as copies last.

Contact:

Bruce A. Ramirez
Director, American Indian Special Education Policy (AISEP) Project
The Council for Exceptional Children
1920 Association Drive
Reston, VA 22091
(703) 620-3660

Bureau of Indian Affairs Advisory Committee for Exceptional Children — This publication is a two page information sheet describing the committee, its members and purposes. In general, this material is mostly "how to" material that would be of practical use. The cost is free.

Contact:

Goodwin K. Cobb III
Education Specialist
Division for the Education of the Exceptional Child
Office of Indian Education Programs
Bureau of Indian Affairs
18th and C Streets NW
Washington, D.C. 20240
(202) 343-5517

Materials Available

The Bureau of Indian Affairs is Slow in Providing Special Education Services to all Handicapped Children — This publication is a September, 1979 report on the status of BIA Special Education Services for handicapped children. The cost is free, request report number CED-79-121, September 4, 1979, by title.

Contact:

U.S. General Accounting Office
Distribution Section
441 G. Street NW
Washington, D.C. 20548

Resources

See "Resources" and "Where to Obtain More Information" sections of the fact sheet entitled Educational Rights of American Indian and Alaska Native Handicapped Children.

COMMUNITY DEVELOPMENT

Squatters on their Own Land: The Payson Tonto Apache Story

Presenters

Henry Keneally, Jr.
Vincent Randall
Charles Albanese
Melton Campbell
Dallas Johnson
Joe Sparks

WORKSHOP DESCRIPTION

Descriptors Community Development, Land Rights, Tribal Rights, Resource Utilization, Advocacy, Politics, Community Effort, Leadership

Purpose To present a historical progress report of how a small group (85) of Tonto Apaches with friends and resource people were able to secure land and tribal rights through mutual effort.

Major Points Prior to 1871 a massive military campaign, out of Fort Whipple, Prescott forced the Tonto Apaches to move off their own land and proceeded to move them to Coolidge Dam of San Carlos (Globe, AZ). The white man would not recognize the Indian's ancestral right to the land. The ranchers, miners, and townspeople took over the land and the Indians weren't eligible for homesteading or leasing. In 1952 they settled in their present location outside Payson and refused to move. The battle began.

In 1969 a missionary, townspeople and even the Government Forest Service became involved with the Indians. However, the Tonto Apaches held regular meetings and persisted in doing things their own way. They felt landless and unrecognized. The Government treated them like squatters on their own land.

Then Save the Children Federation became their sponsor. Vice-President Agnew gave them a $10,000.00 grant which eventually led to reservation recognition for them. The money provided them with hope and encouragement. It provided them with a beginning to organize their community. They checked court records and the U. of A. provided them with an anthropologist to work with the tribe.

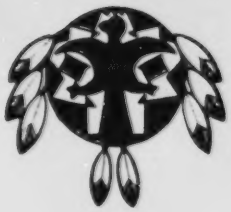
Vine Deloria helped develop a national sensitivity for the Apache cause. Dr. Canby (A.S.U.) got his law class to do research for them. "Super power pocket rockets" no longer than a page brief for Congressmen and Senators to read in a few minutes were read before the legislature.

The legal basis for their lawsuit established that they never abandoned their original territory; that they never became assimilated into the San Carlos Tribe; they maintained their identity; and they received Health Services. Senator Kennedy and Gov. Fannin visited to see that there were enough Apaches to warrant having their own reservation. Vice-President Agnew was instrumental in getting President Nixon to eventually sign the bill for a Tonto-Apache Reservation in 1972.

The legal process pulled together the historical facts and pre-existing resources to accomplish this goal. The Tonto-Apache Indians set a precedent as the first tribe to be recognized in the 20th Century.

The Tonto-Apache Tribe achieved success because:

- The Indian Community explicitly identified the problem, and obtained all the facts.
- They gained the support of local non-Indian community.
- They recognized and utilized all the resources within their means.
- They did not lose control. This community control is their most important ingredient for success.
- They worked within the system and manipulated it to benefit them.
- The leadership was devoted to the people and community, especially local.
- They persevered and didn't lose hope. They took their time and didn't lose patience with the slow legal and legislative process.



HEALTH

The Medical and Educational Needs of Handicapped Children

Presenters Dr. Theodore Marrs
Roland Johnson
Mannie Moran
Ann Crawley

WORKSHOP DESCRIPTION

Descriptors Handicapped Children, Outreach, Involvement, Evaluation, Whole Child, Training, Testing Instruments, Link Services. Needs, Resolution

Purpose To review and discuss the Indian Health Services' Indian Children's Program.

Major Points The Indian Health Services, Indian Children's Program was discussed. This program is supported, in part, by the BIA. Last year the Indian Children's Program, in conjunction with the BIA Special Education Program, conducted a "child find" project which focused on locating and identifying all handicapped Naitve American children. As a result of that effort, 36,000 Native American children were estimated to have some type of handicapping condition.

In order to meet the needs of handicapped Native American children, an Outreach Program was established outside of Albuquerque, New Mexico. The Outreach Program utilizes specialized therapists, psychiatrists, and diagnosticians in diagnosis and evaluation of potentially handicapped children. Each child goes through the diagnostic process after which a culturally appropriate treatment plan is developed to meet the child's special needs. At all times the treatment plan is developed to maximize the involvement of local and community resources which may be available in the child's own community.

As such, the Indian Children's Program recognizes the importance of involving a variety of community resources such as the child's families, tribe, schools, medicine men, Indian and non-Indian politicians, government agencies and professional health care providers.

The need for quality care for Native American children remains strong. This program is a step in the right direction but there are not enough effective programs, like this one, to help the many handicapped children across the country. In many respects the bureaucracy is a main stumbling block. To this extent, the health services must join with the tribes to resolve the needs of these handicapped children through the development of culturally oriented facilities and services.

Alcohol and the Newborn

Presenter Jean L. VanDuzen, M.D.

WORKSHOP DESCRIPTION

Descriptors Fetal Alcohol Syndrome (FAS), Mental Deficiency, Prevention

Purpose To share knowledge about the effects of maternal ingestion of alcohol on the developing fetus during the various phases of pregnancy. To describe the characteristics of the Fetal Alcohol Syndrome and to discuss ways to prevent it.

Major Points Fetal Alcohol Syndrome can be recognized by a clearly defined set of symptoms including: growth retardation, unusual facial characteristics, mental deficiencies, hyperactivity, and congenital anomalies.

Women of child-bearing age need to be familiar with the risks involved in drinking during pregnancy. Knowledge of "safe" levels of drinking during pregnancy need to be communicated before conception.

A woman does not need to be an alcoholic to produce an FAS baby. Drinking is most damaging during the first three to five weeks of pregnancy, but heavy drinking is dangerous at any time during pregnancy.

The social costs of effected children are high.

Remedial education of FAS children does not help.

Most existing alcohol programs are geared toward men and do not sufficiently attend to women and their alcohol related problems.

Fetal Alcohol Syndrome is zero percent curable but one hundred percent preventable.

Materials Available March of Dimes

Resources National Institutes of Health

University of Washington, Department of Pediatrics and Department of Psychiatry, Seattle, Washington

Dr. James Andre, Public Health Service, Indian Cultural Center Albuquerque, New Mexico

Cross Country Running as a Form of Group Therapy

Presenter Philbert M. Jose

WORKSHOP DESCRIPTION

Descriptors Recreation, Group Work, Delinquency Prevention, Self-Esteem

Purpose To describe the Papago Psychological Service experiences with theraputic running club for predelinquent youth.

Major Points The Papago Running Club was started with the idea of helping build the self-esteem of boys from 8-19 years of age.

The program involves weekly group sessions to discuss different topics of interest to the boys.

Participation in the group sessions enables the boys to be involved in the next scheduled activity they had planned, with the guidance of a mental health technician.

The group worked to raise money to defray their racing expenses.

Participation in local runs led to individual recognition as good runners and as a team.

Increasing group popularity resulted in increased individual self-esteem and self-identity.

This program gives kids an alternative and is helpful for preventing delinquency.

Special Olympics Training Program for Indian Youth and Parents

Presenters

Brenda Sadler	Lynn Cochran
Harriett Edaakie	Deborah Rodecap
Mr. & Mrs. Big and Larry	Mrs. Slim and Benni

WORKSHOP DESCRIPTION

Descriptors Mental Retardation, Sports Training, Athletic Competition, Parental Involvement, Volunteers

Purpose To describe the structure, goals and objectives of the Special Olympics

Major Points Founded in 1968 by the Joseph P. Kennedy, Jr. Foundation, the Special Olympics is the world's first and largest international program offering sports training and athletic competition for mentally handicapped individuals, ages eight years and over.

The Special Olympics provides the mentally handicapped with the opportunity to develop physically, mentally and emotionally.

The primary purpose of the Special Olympics is to instill courage, determination, and sportsmanship in the handicapped.

The Special Olympics strengthens the family unit and educates the community in the attributes of the mentally retarded.

Parental support and encouragement is an essential ingredient of the Special Olympics.

The Special Olympics is a year-round program, the success of which is due to dedicated volunteers.

Materials Available

The Torchbearer — State Newsletter is a Quarterly newsletter. In general, this material is mostly theoretical; not too much "how to". The cost is free.

Contact:
Brenda Sadler
2121 South Mill Avenue
Tempe, AZ 85282

A New Kind of Joy, the story of the Special Olympics. In general, this material is mostly theoretical material; not too much on the "how to". The cost is free.

Contact:
Brenda Sadler at the address given above.

Resources

Your State Special Olympic Director

Sells Bicycle Moto-Cross

Presenter Max Chavez

WORKSHOP DESCRIPTION

Descriptors Recreation, Parental Involvement, Responsibility, Sportsmanship

Purpose To describe the Sells Bicycle Moto-Cross Racing Program so that others interested in starting a similar program can do so.

Major Points

When the youth of Sells village expressed an interest in bicycle moto-cross racing, a group went before the Sells District and obtained land to build a course.

The BIA Roads Department and the Papago Tribal Maintenance Department provided assistance to build the race track.

Save the Children and the Papago Youth Association have served as sponsors for the race.

The program taught the participants responsibility and sportsmanship, as well as giving them something to do during the summer.

The program served as a group means of getting parents involved in youth activities.

Materials Available

Bicycle Moto-Cross Rules and Regulations. This is a rule book which is mostly "how to" material of practical use.

Contact:
Max Chavez
Sells Bicycle Moto-Cross
P.O. Box 682
Sells, AZ 85734

Resources Any bicycle shop in your area that sells moto-cross bicycles could provide additional information.

Amerian Indian Youth and the YMCA

Presenters George Pamp

WORKSHOP DESCRIPTION

Descriptors Indian Youth Programs, YMCA

Purpose To present and discuss the many diverse programs for Indian Youth at the YMCA of Michigan.

Major Points There are misconceptions about the YMCA. First, it is not a totally male organization. Many women and girls take part in their activities. Second, the C in YMCA could stand for character as well as for Christianity.

The YMCA offers a wide range of programs for pre-school children to senior citizens. Ten years ago the YMCA began an American Indian focus. One program, The Native American Outreach Program, was developed in 1974 to serve American Indians; particularly "troubled" youth.

Another program, called NYPUN, is a program which uses mini-bikes to help get young, 11-16 year olds, off the streets and in contact with adults.

A wide variety of other programs were discussed including a program which matched visiting foreign students with Indian youth, an Indian Dance Club, an all Indian Family Camp, an all Indian Basketball Tournament and others.

These programs have involved over 1,000 Indian youth and have been found to prevent such things as substance abuse, and other juvenile problems.

Materials Available Guidelines are available to set up these programs in your community for any of the programs discussed.

Contact:
George Pamp
YMCA of Michigan
301 West Lenawee Street
Lansing, MI 48914
(517) 487-5978

SPECIAL PROGRAMS

Zuni First Offender Program

Presenters Joe Dishta, Nancy Sharp, Don Sharp, Gloria Gasper, Charlotte Natewa, Judson Solomon

WORKSHOP DESCRIPTION

Descriptors Juvenile/Family Counseling, Misdemeanors, Incarceration Alternative

Purpose To share information about a first offender program for Zuni youth and their families.

Major Points The First Offender Program is an alternative to punishment and/or incarceration for Zuni youth committing first misdemeanor violations.

Participation in the program is voluntary and consists of an eight week long series of family counseling sessions with the juvenile and their families.

The program is built upon the belief that most of the time the reason why juveniles get into trouble is family unrest and misunderstanding.

A primary objective of the program is to facilitate good relationships and communication within the family.

Program activities include: role playing, skits, movies, film strips, and small group discussions. Human relations and communications are stressed.

Sessions are conducted in both Zuni and English. Zuni culture is emphasized since 90% of program participants are Zuni.

The program staff work closely with relevant agencies such as the PHS and the juvenile court system.

Materials Available The Zuni First Offender Program is, in general, a little theoretical material mixed with a little "how to" material which would be of practical use.

Contact:
Zuni First Offender Program
P.O. Box 339
Zuni, NM 87327
(505) 282-4630

The Power of Positive Identity

Presenter Carl Hammerschlag

WORKSHOP DESCRIPTION

Descriptors Self-concept, Positive Self-image, Contemporary Indian life

Purpose To discuss the importance of a positive self concept for Indian youth and to present some of the factors which facilitate the development of a positive identity.

Major Points One of the critical developmental tasks in life is the continual rediscovery of one's own identity. Questions like who am I, what do I believe in, how am I special, what do I choose to commit myself to and am I where I want to be, are asked, seriously, in adolescence and throughout one's life. The development of one's own identity is a developmental task that crosses cultural boundaries. The more one's sense of self is firmly grounded in a unique and positive self-image, the greater his or her ability is to deal with life's crises.

The development of a positive identity is intertwined with one's sense of family and culture; the early credible norms with which we grow up. Children develop a sense of competence because of the competence of those who have committed themselves to them. However, in contemporary Indian life the sense of growing up proud, powerful and culturally intact has too often not been transmitted to the children. Part of this is due to 100 years of subservience to a Federal system. Today many Indian tribes are relegated to positions of dependency with the inescapable fact being that few young Indian people have any personal recollections of their historical past as brilliant and filled with grandeur.

Many Indian youth lack a positive identity. In the absence of a strong, positive identity, the Indian youth is confronted with his own powerlessness and an unspoken, but thinly disguised rage. A rage that is too often manifested in self-directed symptoms like alcohol, suicidal behaviors, and disintegrating families.

It is important for Indian youth to begin to develop a positive sense of self. In order to develop this positive self image, one should begin to openly express his or her feelings. One should not, therefore, hold feelings inside. Expressions of anger, happiness, sadness and the like should be openly stated, even if it hurts.

Another way to help one's self-image is to believe in something greater or bigger than oneself. In addition, it is important for a person to expect something from life.

Part of feeling good about oneself is to know and believe in one's equality with others. In order for someone to be treated equal, one must feel equal and act equal to others.

Integrating Indian Cultures Into Children's Learning Environments

Presenter Colleen E. Neal

WORKSHOP DESCRIPTION

Descriptors Teacher Awareness, Public School Curriculum Development, Values and Native Cultures, Traditional Indian Child Rearing Practices, Positive Learning Environment, Indian Educational Materials, Self-esteem, Parental Involvement

Purpose To demonstrate how the culture of the Indian child can be integrated into the daily activities of the public school curriculum so as to create a positive learning environment and to enhance the child's self-esteem.

Major Points

In the past learning has always been an integral part of the daily existence for native people. Now, education has become a formal process that takes place outside of the home.

Teachers need to be aware of the Indian way of educating and sensitive to Indian culture so that going into the formal learning environment is a positive activity for the native child.

The curriculum of the public schools ought to incorporate daily activities that support and reflect the culture of the Indian child in order to develop his/her self-esteem. The focus ought to be in developing strengths rather than finding weaknesses.

Parents need to play an active role in the schools in order to insure that their children are taught in a way that reinforces the culture and family of the child.

Educational materials that reflect the culture(s) of the children should be utilized.

The past experiences and values of the native child need to be included in the teaching process so that family, clan and tribe are maintained.

Materials Available

Voices from the Cradleboard — Contemporary and historical reflections on learning and child-rearing practices of Native peoples. In general, this material is mostly theoretical material; not too much on the "how to". Cost is $25.00 rental fee.

The Daybreak Star Preschool Activities Book — A teacher's "how to" book that provides information and pictures on how to make educational materials for the classroom. The cost is $5.00 a copy.

The Animal People Coloring Book with Teacher's Guide — A book with a variety of activities surrounding the Huckleberry Feast, a celebration of the Plateau tribes. In general, this material is a little theoretical material as well as some "how to" material that would be of practical use. The cost is $2.50 a set (book plus teacher's guide).

Contact (for any or all of the above materials):

United Indians of All Tribes Foundation
Community Educational Services
P.O. Box 99253
Seattle, WA 98199
(206) 285-4425

Resources

Violet Rau
Yakima Nation
P.O. Box 509
Tappenish, WA

Cultural Fun: Development of Materials

Presenters

Sandra Simons
Rebecca Lucario
Rosi Maupin
Vivian Chavez

WORKSHOP DESCRIPTION

Descriptors Cultural materials, Preschool, Self-concept Handso

Purpose To teach three skills in developing materials so that participants will have materials to use in their classrooms that reflect their communities' language and customs.

Major Points Cultural materials can best be created by those people who know the traditions, language and art of the community. Parents and teachers can make puzzles, books, silkscreened posters, cards and shirts.

Cultural materials are important for the child's developing self concept and should be used in early childhood centers as well as in the home by parents.

Cultural materials are easy to make and inexpensive.

Materials Available Step by Step Directions for Puzzlemaking and Bookbinding — In general, this material is mostly "how to" material that would be of practical use. The cost is $.50 (to cover Xeroxing).

Contact:
Acoma Parent Child Development Program
Box 307
Pueblo of Acoma, NM 87034
(505) 332-6621

Counting Book; Indian ABC Book; others — Locally made books for preschoolers. The cost is $1.00 to $2.00 each. Write for brochure.

Contact:
Acoma Head Start
Box 307
Pueblo of Acoma, NM 87034
(505) 552-9455

Critical Periods

Presenters James Toya
Tony Padilla
Ken Reid

WORKSHOP DESCRIPTION

Descriptors Critical Periods, Health Problems, Attitudes, Fetal Alcohol Syndrome, Preventatives

Purpose To focus on the major handicapping conditions affecting Indian children at critical periods of their development.

Major Points Until recently, health professions have given little attention to health as a positive concept. Considering the brilliant advances made in modern medicine, it would seem appropriate that health professions attend more directly to the problems of conserving and maintaining health and fostering human development.

There are positive and negative factors which affect human development. These factors are emphasized by "critical periods" of development, at which time the human body is more vulnerable.

The Childrens Bureau has estimated that between 20-40% of all children suffer from one or more cronic conditions; e.g., eye conditions, mental retardation, hearing impairments, orthopedic difficulties, emotional disturbances, dental disease. It is suggested that at least 1/3 of these handicapping conditions could be prevented or corrected by comprehensive care throughout these critical periods.

The 5 "critical periods" are: Preconception, infancy, early childhood, adolescence, and young adulthood.

Prenatal Period (conception to birth):

The first 24 hours are most crucial. The baby's body is now functioning on its own, depending on its own life-giving systems.

Problems arising during delivery are likely to cause other problems later on.

The common occurrence of Fetal Alcohol Syndrome in Indian babies is cause for great concern. It is the third most common cause of mental retardation. There is a 40% chance that a baby will be adversely affected if its mother is an alcoholic. Babies with FAS assume the same degree of addiction as their mothers.

Otidis Media is an infection of the middle ear. It is theorized that the cause for this has to do with the baby sucking on a bottle while lying down and the stretching of its throat.

Of great concern is the fact that there is now a resergence of diseases which were once commonly controlled through immunization. This is due to a general lack of concern by Indian parents to have their children regularly vaccinated.

Infancy (birth to 12 months):

There are common occurences of respiratory, ear and skin diseases, symptoms of ill-defined conditions (pyschosomatic, colds, stomach problems, gastritis), Sudden Infant Death Syndrome (crib-death), Fetal Alcohol Syndrome, Baby Bottle Syndrome, indifference to nutritional needs. Child abuse and neglect is a very serious problem during this time.

Early Childhood (1 - 5 years):

Many accidents occur during this period which could be prevented by parents.

Medical problems include: respiratory diseases, infection, accidental poisoning, ear diseases, and child abuse.

Adolescence (6 - 12 years):

During this period there is an emphasis on competence; a development of language and control of body functions. Peer groups become very important but the child still lacks maturity. There is a great need for a parental relationship, and a need to rely on parents. Also, adolescence is a time of self-evaluation and they establish a value system (self-worth).

Common problems are obesity, school health, school phobia, hyperactivity.

Young Adulthood (13 - 18 years):

Problems during this stage involve teenage pregnancies, drug abuse, suicides, and delayed growth or maturity.

Little Singer School

Presenters Tom Ryan
Anita Ryan
Four Students from Birdsprings
Anita Begaye

WORKSHOP DESCRIPTION

Descriptors Technology, Self-sufficiency, Community effort, Wind and Solar energy

Purpose To illustrate how the Navajo community used technology to create the first energy self-sufficient school in the nation so that their children could remain in their own community. To show the extension of this effort to Indian solar training on a statewide basis. To present the values taught to the children in the community school.

Major Points Little Singer School was built because the children of Birdsprings had to attend government boarding schools which removed them from family life and love.

Little Singer School was the first energy self-sufficient school in the nation.

Skills and knowledge valuable to the community's economic development were gained through the construction of the school which involved the use of solar heating, wind energy and related architectural systems.

All work on Little Singer School was done by the community members.

The technological experience gained at Birdsprings was brought to twelve other Indian tribes in Arizona through an Indian Solar Program.

Intertribal cooperation has been enhanced by this project.

Materials Available Brochures are available and specific design information and workshops to interested Arizona Indians and tribes.

Contact:
Tom Ryan
Birdsprings, Navajo Nation
Star Route 237
Winslow, AZ 86047
(602) 774-7444

How to make WIC Work

Presenter Angelo Barela

WORKSHOP DESCRIPTION

Descriptors Women, Infants, Children, Nutrition

Purpose To present information about a supplementary food program and to advocate for a greater Indian voice in the program.

Major Points In 1974 the Federal Government established a program (WIC) for women, infants, and children who are nutritional risks.

Who can participate in the program and how this affects the Native Americans who are eligible for the program was discussed.

The necessary steps for establishing a WIC program were presented.

The levels of administration of WIC (USDA, State and Local) were discussed.

WIC programs in Arizona and Nevada were described.

The funding process for WIC programs was described.

Materials Available

Every Child's Right is a booklet on several feeding programs. This material is mostly "how to" material of practical luse.

Contact:
Angelo Barela
Children's Rights Group (Fifth Floor)
693 Mission Street
San Francisco, CA 94105

Resources

Carlos Romero and Julie Howard

Developing and Working with a Family Day Care System

Presenter

Nancy Travis

WORKSHOP DESCRIPTION

Descriptors

Family Day Care, Neighborhood Based, Advantages, Child Development, Quality Control, Organization, Cost, Services, Training, Participation

Purpose

To talk about family day care and its advantages and to discuss how family day care providers can be organized into systems so that a variety of supports such as training, health services, etc. can be provided.

Major Points

Family Day Care (FDC) is usually defined as care for six or less children at a providers home; 80% of the children cared for outside of their own homes are in such arrangements.

Family Day Care homes are not unilaterally regulated or licensed. Each state sets its own standards and requirements. Even where licensing is required, very few FDC homes actually comply.

Originally, it was assumed that once there were a sufficient number of day care centers, FDC homes would cease to exist. However, studies have shown that for many parents, FDC is prefered.

Family Day Care has the advantage of being neighborhood bascd which allows for a congruence of cultural values between homes and the child care setting. Infants and toddlers do better in FDC homes because they have fewer adults and children with whom they have to relate. Also, young school-age children can remain in their own respective neighborhoods and continue associations with children they already know.

Experience shows that many FDC homes do provide excellent care, but due to the lack of quality control there has been a recent move to organize FDC homes into systems or associations to provide a variety of supports (i.e. training, provision of health services, nutritious meals, social services and training).

Family Day Care is especially appropriate in rural areas, or in areas where suitable buildings are not available.

It is more effective to have 5 or 6 homes each serving 5 or 6 children than to try to transport 30 children to one central location. A training person can travel from home to home assisting providers. The providers should encourage parent participation. Parents can function in an advisory role to the total network.

In the majority of systems, the providers are independent, small business people who provide care for a fee-for-service. Training in the business aspect of FDC as well as in child development and programing is essential. This training benefits the providers by improving their awareness and encourages them professionally.

Challenges of Indian Women

Presenters

Agnes Dill
Vickie Kay
Joyce Knows His Gun
Billie Nave Masters
Helen Scheirbeck

WORKSHOP DESCRIPTION

Descriptors

Challenges, Motivation, Change

Purpose

To present the changes that are taking place in the Indian world and to discuss the challenges Indian women face in improving the status of their disadvantaged race.

Major Points

The challenge of education lies in Indian women preparing themselves and their children.

The challenges of the role models are: being involved, developing skills, and accepting responsibility.

The challenges of economics and business are: to set goals, prepare skills, and take risks.

The challenge of social change lies in affirmative action.

The challenges of local youth advocacy include: encouraging involvement, providing opportunities for experience, and giving positive strokes.

The challenges of national trends and the 1980's include: getting involved in the mainstream, serving on committees and commissions, and being effective followers and leaders when necessary.

Resources

Contact:

Agnes Dill
P.O. Box 314
Isleta, NM 87022

Billie Masters
Office of Teacher Education
University of California
Irvine, CA 92719

Mary Natani
Women's Bureau
Department of Labor

STAFF DEVELOPMENT

Identifying Student and Staff Needs in the Boarding School

Presenters

Georgianna Davenport
Ken Patch
Nalani Achibeque
Jan Davis
Gary Lentz
Mildred Ortiz
John Lucius
Wayne Mitchell
Carolyn Richards
Gary Tahmahkara
Bennie Thomas
Allen Stanfield
Richard Saunders
Casaja Allen
Roy Bill
Daphine Frenchman
Mervin Garcia
Mora Hutchings
Jay Marcus

WORKSHOP DESCRIPTION

Descriptors - Problem Solving Approach, Group Process, Program Development, Involvement, Training, Group Facilitators

Purpose

To teach the problem solving process through group participation. To provide a tool which is useful in the process of program development and is consistent with Indian self-determination. To provide the students and staff of Phoenix Indian High School with a positive developmental experience, as facilitators in the workshop setting.

Major Points

The problem solving process can be used by individuals, programs, and agencies.

The problem solving process provides direction in reaching alternatives.

The problem solving process requires participation of all parties concerned with the problem, and this involvement leads to commitment by the group.

There often is a tendency to solve problems immediately in a bureaucratic, high level decision manner. The problem solving process, however, allows for grass-roots input into decision making.

Involvement and participation are essential to Indian self-determination.

In the educational setting, the staff and the student needs are interrelated; the behavior of one affects the behavior of the other.

Once a decision is made and a strategy identified, then look for community resources.

Materials Available

"A Comparison of the Responses of Dormitory Staff and Students Relative to Statements of Student Needs — Phoenix Indian High School — Counseling Center" — This is a graph summary of results of needs assessment. This material is a little theoretical material and a little "how to" material which would be of practical use. The cost is free.

Problem-Solving is a problem solving process outline which is mostly "how to" material which would be of practical use. The cost is free.

Concerns and Problems Verification is a student needs assessment survey. This material is partially theoretical and partially "how to" and would be of practical use. The cost is free.

Contact (For any or all of the above materials):

Georgianna Davenport
Phoenix Indian High School
P.O. Box 7188
Phoenix, AZ 85011
(602) 261-3024

Resources

Contact:

Ken Patch
1654 East Whitton
Phoenix, AZ 85016
(602) 266-1868

Nalani Archibeque
1016 South San Jose Circle
Mesa, AZ 85202
(602) 964-7351

CHILD ABUSE

Keeping Families Together

Presenters Alta Picchi-Kelly
Yvonne Walker

WORKSHOP DESCRIPTION

Descriptors Child Abuse, Prevention, Treatment and Training Resources, Sexual Abuse, Fetal Alcohol Syndome

Purpose To provide information about child abuse and neglect, treatment in sexual abuse, and training resources.

Major Points There has been a gradual increase in interest, by urban and reservation Indian people, to develop programs and strategies which deal with the problems of the disfunctioning Indian family (i.e. child abuse and neglect (CA/N)).

Federal and State monies have been provided to stimulate pilot programs which work in the area of prevention and treatment.

These programs have shown encouraging results in helping to keep Indian families together. A key part of these programs has been the paraprofessional Indian worker.

Due to recent changes in the delivery of Social Services within the BIA increased responsibility for managing and maintaining these programs is now being assumed by Tribal Governments.

The common forms of neglect are abandonment, lack of supervision, nutritional neglect, medical and dental neglect, educational neglect, inappropriate or insufficient clothing, inadequate shelter, emotional neglect, and moral neglect. Sample indicators of neglect would include:

- Physical — Exploited (excessive responsibilities, overworked), malnourished, chronically ill, unwashed, irregular school attendance, unsupervised, abandoned.
- Emotional — Rejected, denied normal experiences that produce feelings of being loved, wanted, secure and worthy.
- Material — Insufficient/improper clothing, filthy living conditions, inadequate shelter.
- Demoralizing Circumstances — Continuous friction in the home, mentally ill parents, excessive drinking/addiction to drugs, criminal environment, illicit sex relations, severe discipline, etc.

The most common types of injuries suffered by abused children are bruises, abrasions, lacerations, burns, scalding, bone fractures, wounds, cuts, punctures, subdural hemorrhage, malnutrition, skull fractures, internal injuries, sprains, brain damage and poisoning. Primary indicators are those which are easily recognizable through a routine physical exam (i.e. cradle cap, rash, burns, bites, belt lashes, abrasions, lacerations, irregular contour resulting from skull fractures, deformities of long bones, etc.) Examples of behavioral indicators would be when the child acts wary of physical contact

by parents or anyone, does not look to parents for assurance, cries hopelessly under examination or treatment, constantly alert to danger, in constant search of something, etc.

Treatment programs for sexual abuse were presented and discussed.

Resources

National Indian Child Abuse & Resource Center
Tulsa, Oklahoma
Phone: 663-9894

Mrs. Yvonne Walker, Director of Training
State of Alaska, Social Services
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Helping the Abused Child

Presenters

Charlotte Goodluck, MSW
Ronald Fischler, M.D.

WORKSHOP DESCRIPTION

Descriptors

Indian Child Welfare Act, Responsibility, Training, Supervision, Teamwork, Therapeutic Plan, Rehabilitation, Treatment Plan.

Purpose

To explore, using case examples, how treatment plans can be developed, applied, and monitored in Indian communities to improve the effectiveness of rehabilitative therapy, and thereby increase the likelihood that proper treatment reaches the abused child and his family.

Major Points

In the aftermath of the Indian Child Welfare Act, Indian tribes will assume the full responsibility for the care of maltreated and abused Indian children.

Effective management of cases requires appropriate training and supervision of workers, teamwork between service agencies, and most importantly, a therapeutic plan for the rehabilitation of the abused child and his/her family.

The abused and neglected child frequently suffers both physically and psychologically. Most abused and neglected children need careful assessment and treatment. Such assessment of the child is essential and potentially available in most Indian communities.

In addition to the children, families of abused and neglected children also need careful assessment. The needs of the child and family must be matched with community resources. A treatment plan should be developed conjointly with the agencies involved and criteria should be established to aid in evaluation and follow-up.

In terms of treatment plans, planning should be long-ranged. The focus should be on the needs of the child and in the direction of permanent placement rather than on temporary placement. The latter can be quite damaging to the child.

Adoption of abused and/or neglected children can be accomplished in Indian communities. Training and technical assistance are available to Indian tribes to help them more effectively cope with this problem.

Materials Available

Indian Adoption Project: Case Examples. This material is partially "how to" and partially theoretical in nature. Cost is for reproduction charge.

Contact:
Charlotte Goodluck, MSW
Director, Indian Adoption Project
Jewish Family and Children's Service
2033 North 7th Street
Phoenix, AZ
(602) 257-1904

Foster Care Enrichment, Crisis Nurserys, Therapeutic Approach to Working with Families. This material is partially "how to" information of practical use and partially theoretical in nature. The cost is free.

Contact:
Gay Dietrich
Information Specialist
1205 Oreide Street
Denver, CO 80220
(303) 321-3963

Resource

National Indian Resource Center on Child Abuse
6539 East 31st Street, #1
Tulsa, Oklahoma 74135
(918) 583-3213

Tribal Management:Approaches for Head Start Program

Presenters Jereldine Red Corn
Charles Red Corn
Emerson Horace

WORKSHOP DESCRIPTION

Descriptors Management, Group Process, Communication. Tribal Structure

Purpose To help the workshop participants understand management within a tribal structure through a presentation of management ideology, styles and methods.

Major Points Tribes are being given more latitude for directing their own programs and therefore need an understanding or management tools.

It is important to take the tribal structure into consideration when designing programs.

There is a management model to help identify how a particular individual fits into a tribal structure.

An evaluation of the Head Start Program from its inception to the present time was presented.

Parent Involvement in Head Start Today

Presenter Richard H. Johnson

WORKSHOP DESCRIPTION

Descriptors Parent Involvement, Decision-making, Parent Education

Purpose To provide an understanding of the parent involvement component of the Head Start Program through outlining the major areas of parental participation.

Major Points There is legislative authorization for parent involvement in Head Start.

There are four major areas for parental involvement in the Head Start program. These include: participation in decision-making, participation in the classroom, participation in planning and developing activities for themselves and participation in partnerships with the staff in working with the children.

Parental involvement is important to the child's total developmental process.

There is a need for various parental education activities in Head Start.

It is necessary to deal with attitudes injurious to parental involvement.

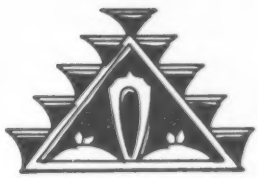
There is a need for staff, Policy Council and grantee board training in the Head Start ParentInvolvement Policy.

Materials Available

Performance Standards — Parent Involvement Policy — Decision-Making — This material is mostly theoretical material with very little "how to" practical use information. The cost is free.

Contact:

Richard Johnson, Director
Social Services and Parent Involvement
Head Start Bureau
P.O. Box 1182
Washington, D.C. 20013



CONCLUDING REMARKS

I know you are all tired — almost exhausted. In closing, let me share this experience with you.

In the lobby this morning, I met one of the hotel's maintenance men. He told me that he had totally reversed his opinion of Indian people. He, like so many non-Indians, has carried a negative image of Indian people. We have effectively changed one person's mind. Each one of you has the charge to change another.

The importance of this event bears on the reasons we are here. More important than the non-Indian world is the world of the Indian child. If we have effectively created a positive environment here, we can do it back home.

I am particularly pleased with the participation of reservation youth in this Conference. From the little people who joyfully entertained us to the teenagers who came to question, to the young adults sharing their growth experiences, then to the presenters, I offer my thanks for making this exchange possible.

Conferences involve a lot of planning, a lot of behind-the-scenes work. There are many people who devoted a lot of time to the process, and they too deserve a big thanks.

Bless each one of you on your return journey. And may that journey be rewarded with the smile of an Indian child at the end.

Effie Dressler

CONFERENCE EVALUATION REPORT

Evaluation should be an integral and dynamic part of planning and program development. The National Indian Child Conference Steering Committee recognized the importance of a conference evaluation program and, consequently, contracted with the Center for Informative Evaluation to evaluate the conference. The evaluation consisted of a "consumer" evaluation of the conference through the use of an evaluation instrument called the Conference Evaluation Questionnaire. Conference participants were asked to evaluate various aspects of the conference through this questionnaire.

The Conference Steering Committee felt that it was important for those who attended the conference to receive some feedback as to the results of this evaluation. While only the highlights of the evaluation are presented below, the Conference Steering Committee will be using the entire set of data to plan for the Third Annual National Indian Child Conference. Through this process an even better conference can be conducted next time.

The Results

A total of 346 Conference participants responded to our request to evaluate the Conference by completing and returning the Conference Evaluation Questionnaire. For those of you who took the time to complete this questionnaire we would like to thank you for that input.

As mentioned in a previous section, the development of this Conference was based upon a set of Conference Goals. Each of these goals was the focus of part of the evaluation. Those who responded to the Conference Evaluation Questionnaire, i.e. the respondents, were asked to evaluate the effectiveness of the conference in achieving each goal for themselves.

In general, a large majority of those who returned the Conference Questionnaire felt that, for them, the Conference was effective in achieving those goals. The table below illustrates how the respondents felt in this area.

CONFERENCE GOALS	Very Effective	Somewhat Effective	Not Effective
To increase the participants ability to plan and deliver services for Indian children	38%	55%	7%
To increase the participant's understanding of the problems of Indian children	58%	39%	3%
To increase the participant's awareness of programs that have been successful in dealing with the problems of Indian children	44%	46%	10%
To increase the participant's awareness of new human and institutional resources for meeting the Indian child's needs	40%	52%	8%
To increase the participant's awareness of programs that address the Indian child's problems	49%	44%	7%
To increase the participant's awareness of barriers to the effective delivery of services to the Indian child	44%	49%	7%
To increase the participant's understanding of ways to overcome barriers to the delivery of service to Indian children	30%	59%	11%

A review of the above table illustrates that the most successfully achieved goal was increasing the participants' understanding of the problems of Indian children. On the other hand, the least successfully achieved goal was increasing the participants' understanding of ways to overcome barriers to the delivery of services to Indian children. Although the Conference received a "good" evaluation from the participants, much work remains to be done. There were at least three goals which might provide a focus for improvement. Specifically, work needs to be accomplished in the area of helping participants to increase their skills in planning and delivering services, overcoming barriers to the delivery of services and identifying new human and institutional resources for meeting the needs of Indian children.

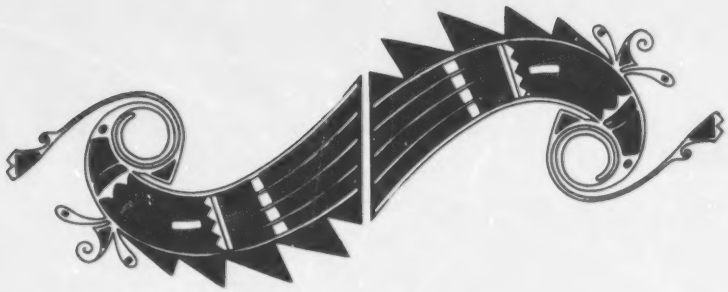
Other evaluation results demonstrated that the majority of workshops were felt to have been at an appropriate level of understanding and were thought to have been "good" to "excellent" in quality. One area of need is in providing more workshops that focus on presenting practical, "how to," information and tools for the participants to take home and use in their programs.

There was a high degree of agreement between the respondents with regard to the selection of the Conference site and hotel. Most felt that the accomodations were excellent; however, as with almost any setting, there were some problems with the hotel staff, the food, conference rooms and the like. Some respondents expressed a desire to have the conference in another part of the country next year, and some suggested that a series of regional conferences be set up to insure that all parts of the country are represented.

How did the respondents feel about potential topics for future workshop presentations? The respondents had many and varied opinions as to what subject matter might be included in the next Conference. The topic which was most frequently mentioned was mental health treatment programs for youth and their families. Other frequently mentioned topics included such areas as: child abuse and protective services programs, Indian values in parenting, parenthood education programs, medical education and medical problems of the Indian child, and handicapped Indian youth programs. Of course, the list of topics which was generated was quite extensive and these are but a few of the topics which were suggested.

A final area of evaluation was related to improvement of future conferences. The participants were asked, "with regard to future workshops, what could we do differently to meet your needs?" The respondents had a number of positive suggestions which will be reviewed by the Steering Committee in the planning and development of the next Conference. Some of the areas in which the respondents felt that changes could be made include: keeping the workshops and presentations on time, shorter workshop sessions, better more prepared presenters, breaking up the Tuesday session to include workshops, requiring the presenters to have more hand out materials for the participants to take with them, having a focus which includes both urban and suburban Indians, and more on the "how to" than the theoretical.

The Conference participants provided a wide variety of ideas for improving the next conference and these will be taken under consideration by the Steering Committee. Once again, the Conference Steering Committee would like to thank you for taking the time to complete the Questionnaire.



FUTURE CONFERENCES

THIRD CONFERENCE

A new Steering Committee has again been formed and an Advisory Committee selected for the third Conference. The goal of the next Conference will be: A National VOICE for Indian Children. It will be held in the spring of 1981 at a site to be selected.

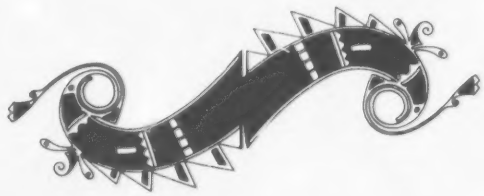
The objectives will be to:

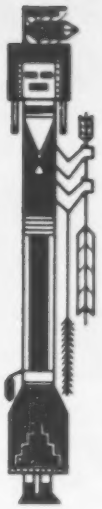
- Provide support and concern for the Indian family.
- Encourage self-help program efforts.
- Provide a forum for discussion.
- Develop an advocacy role for the Conference.
- Promote and encourage self-sufficiency.
- Encourage the use of appropriate technology.
- Create public policy for children and families.
- Implement policy legislation.

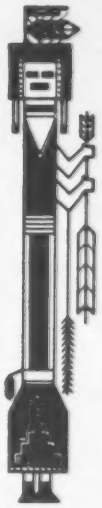
For the third Conference, the Steering Committee members represent specific regions of the country. During the months of August to September 1980, the Steering Committee members will be organizing meetings and workshops in their regions. The purpose is to get as much participation as possible from grass-roots people, families, and youth and to obtain local data, suggestions, and recommendations for organizing the 1981 Conference.

Information will be available later about meetings and/or workshops in your region. You may also want to contact the Save the Children Albuquerque Field Office or the National Indian Child Conference office in Mesa, Arizona, for further information in the early summer of 1980.

The National Indian Child Conference has made every effort to keep the costs to Conference participants as low as possible. Funds to assist in planning and administration have been limited to contributions from Save the Children and from concerned individuals. Other than a grant from the Department of Health, Education, and Welfare (DHEW) to assist in preparing and printing this report, we are not the recipients of federal or state grants.







CONFERENCE PRESENTERS

The following is the list of conference presenters; those individuals who gave an address, participated in the presentation of a workshop or who were involved in a panel discussion. Every effort has been made to insure the accuracy of the information presented below, however, because some presenters failed to register, there are some omissions of actual presenters from this list.

D. Adjemovitch
Senior Technical Officer
International Year of the Child
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Bernalillo High School
Cochiti, New Mexico

Linda Anderson
Six Sandoval Indian Pueblos
Cochiti Pueblo, New Mexico

Steven Anderson
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Coolidge, Arizona

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Jemez Pueblo, New Mexico

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Childrens Rights Group
San Francisco, California

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Hogansburg, New York

Jimmie C. Begay
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Rough Rock, Arizona

Anita Begaye
Winslow, Arizona

Lorrain Benson
Peach Springs School District
Peach Springs, Arizona

Mr. and Mrs. Larry Big
Larry Big
Tuba City, Arizona

Roy Bill
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Phoenix, Arizona

Richard Blankenship
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Arizona Department of Education
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Sacaton, Arizona

Sheila Jackson
Parent
Laveen, Arizona

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Earl Old Person
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Debbie Ochoa

Myrtle Peterson
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Salamanca, New York

Alvira Porter
Home Visitor
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Malinda Powskey
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Peach Springs, Arizona

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Vincent Randall
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Bruce A. Ramirez
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Governmental Relations Unit
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Cecilia Ramon
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Joseph P. Ramon
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Charles Red Corn
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Jereldine C. Red Corn
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Norman, Oklahoma

Kathy Reede
Director
San Carlos Apache Health Careers Program
San Carlos, Arizona

Irvin Redfox
Lame Deer, Montana

Ken Reid
New Mexico Intertribal Health Authority
All Indian Pueblo Council
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Gina Robinson
Phoenix Indian High School
Phoenix, Arizona

Debbie Rodecap
Navajo Nation Special Olympics
Tuba City, Arizona

Eva Rodriguez
Student
Carl Hayden High School
Phoenix, Arizona

Doug Rogers
Health Career Counselor
Oklahoma City, Oklahoma

Jack Romine
Music Teacher
Phoenix Indian High School
Phoenix, Arizona

C. Kimball Rose
Judge
Juvenile Court
Phoenix, Arizona

Rev. Don Roveg
Phoenix, Arizona

Tom & Anita Ryan
Technical Director
Shandiin Institute
Birdsprings, Navajo Nation
Winslow, Arizona

Brenda Sadler
Arizona Special Olympics
Tempe, Arizona

Barbara Sage
Menominee Indian School District
Keshena, Wisconsin

Winona Sample
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Richard Saunders
Student
Phoenix Indian High School
Phoenix, Arizona

Helen Scheirbeck
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Benny Slim
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Phyllis Thompson
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Rosemary Toehe
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Gabriel Williams
(No address given)

Ofelia Zepeda
Tucson, Arizona

Gina Zuniga
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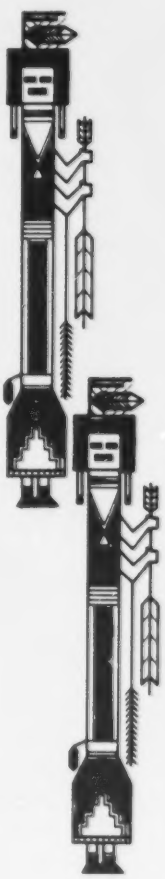

TRIBAL AFFILIATIONS

The people who participated in the Second Annual National Indian Child Conference came from all over the United States, including Hawaii and Alaska. Their respective tribal affiliations are presented below. This list is repetitious and frequently identifies participants by their reservation or community, however, we present the list as obtained from the participants' registration forms so that you can see the broad spectrum of affiliations represented at the conference. The number next to the tribal affiliation indicates the number of persons who represent that tribe.

	(No.)
Acoma	14
Acoma/Hopi	1
Acoma/Zia	1
Alabama/Coushatta	1
Apache	17
Apache/Pima	1
Arapahoe	2
Arapaho/Pima	1
Arikara	2
Assiniboine	4
Assiniboine/Sioux	1
Athabascan	2
Aztec	1
Bay Mills	1
Blackfeet	6
Blackfeet/Seneca	1
Caddo	4
Chamema	1
Chemehuevi	1
Cherokee	21
Cherokee/Quapaw/Euchee	1
Cheyenne	1
Cheyenne/Arapahoe	4
Cheyenne/Arapaho/Shawnee	1
Cheyenne River Sioux	3
Chickasaw	1
Chippewa	8
Chippewa/Cayuga	1
Chippewa/Cree	2
Chippewa/Odjibwa	1
Chippewa/St. Croix	1
Choctaw	9
Choctaw/Apache	1
Cochiti	9
Cocopah	2
Cocopah/Quechan	1
Cocopah/Sioux	1
Cocopah/Yavapai/Maricopa/Pima	1
Coeur D'Alene	4
Colorado River Indian Tribes	11
Colville	5
Colville Confederated Tribes	3
Comanche	10
Comanche/Kiowa	1
Comanche/Pawnee	1
Confederated Salish & Kootenai	1
Confederated Tribes of Warm Springs	4
Cree	1
Creek	4
Creek/Choctaw	1
Creek/Seminole	2
Crow	1
Crow/Creek/Sioux	4
Delaware	1
Delaware/Cherokee	1
Delaware/Shawnee	1
Delaware/Wichita/Caddo	1
Devil's Lake Sioux	1
Diegueno	1
Eastern Cherokee	14
Eastern Shawnee of Oklahoma	1
Eastern Shoshone	1
Eskimo	4
Eskimo/Kawerak	1
Gila River Indian Community	4
Gros Ventre	2
Gros Ventre/Assiniboine	1
Hawaiian Nation	2
Hopi	60
Hopi/Laguna	2
Hopi/Maricopa	1
Hopi/Papago	1
Hopi/Tewa	2

Hopi/Winnebago	1
Hopi/Yavapai	1
Hoopa	2
Hupa	2
Hualapai	16
Iowa/Otoe	1
Isleta	9
Isleta/Laguna	2
Isleta Pueblo/Quechan/Oneida	1
Jemez	13
Jicarilla Apache	3
Kaibab/Paiute	8
Karok/Yukut	1
Keweenaw Bay Chippewa	1
Keweenaw Bay/Ojibwa	1
Kickapoo	8
Kiowa	3
Kiowa/Apache	1
Klamath	2
Knomalake	1
Laguna	7
Laguna/Santo Domingo	1
Laguna/Yaqui	1
Lac Courte Oreilles	1
Lakota	2
Lakota/Standing Rock	2
Lower Brule Sioux	10
Lumbee	2
Lummi	1
Luiseno/Sioux	1
Luiseno Mission Indian	1
Maidu/Wintu	1
Mandan/Hidatsa	1
Maricopa	4
Menominee	2
Mescalero Apache	30
Mescalero Apache/Sioux	1
Miccosukee	3
Minnesota Chippewa	6
Mississippi Choctaw	5
Miwok/Washoe	1
Mohave	8
Mohave Apache	1
Mohave/Hopi	1
Mohave/Papago	1
Mohawk	4
Mono	2
Mono/Pomo	1
Muckleshoot	2
Navajo	206
Navajo/Choctaw	1
Navajo/Hopi	1
Navajo/Jemez	1
Navajo/Seminole	1
Navajo/Taos	1
Nez Perce	7
Nomlaki	1
Northern Cheyenne	5
Northern Ute	1
Oglala/Lakota	1
Oglala Sioux	10
Ojibwa	3
Omaha/Hopi	1
Omaha	9
Oneida	9
Osage	8
Osage/Cherokee	1
Otoe Missouri	1
Ottawa	4
Ottawa/Potawatomi	1
Paiute	39
Paiute/Pawnee	1
Paiute/Shoshone	5
Papago	87
Papago/Eskimo	1
Papago/Pima	2
Papago/Pima/Maricopa	1
Pascua Yaqui	1
Pawnee/Otoe	1
Pecos/Jemez/Laguna	1
Penobscot	1
Picuris	1
Pima	101
Pima/Choctaw	1
Pima/Maricopa	8
Pima/Maricopa/Apache	1
Pima/Papago	4
Pima/Sioux	1
Pomo	2
Ponca	1
Ponca/Papago	1
Potawatomie of Oklahoma	2
Pueblo	4
Puyallup	1
Quapaw/Shawnee	1
Quechan	10
Red Lake Chippewa	3
Rosebud Sioux	2

Sac and Fox	1
San Carlos Apache	6
San Felipe Pueblo	10
San Ildefonso Pueblo	1
San Juan	9
Sandia Pueblo	12
Sandia Pueblo/Tewa	1
Santa Ana Pueblo	4
Santa Ana/Taos	1
Santa Clara Pueblo	5
Santee Sioux	6
Santo Domingo	3
Santo Domingo/Cochiti	1
Sault Ste. Marie Tribe of Chippewa	7
Schaghticoke	1
Seminole	2
Seminole Tribe of Florida	1
Seneca	9
Seneca/San Carlos Apache	1
Shoshone	6
Shoshone/Arapahoe	1
Shoshone/Bannock	7
Shoshone & Bannock Tribes	1
Shawnee	1
Shawnee/Creek/Yuchi	1
Sioux	19
Sioux/Navajo	1
Sioux/Sac/Fox	1
Southern Ute	5
Squamish	1
St. Croix	1
St. Croix Chippewa	2
St. Croix of Wisconsin/ Minnesota Chippewa	1
Standing Rock Sioux	7
Stockbridge	1
Stoney	2
Supai	1
Taos	6
Tewa	3
Tewa/San Ildefonso	2
Tesuque Pueblo	3
Three Affiliated Tribes (Mandan, Hidatsa, Arikara)	3
Tigua	1
Tlingit	1
Tlingit/Haida	3
Tonawanda Band of Senecas/ San Carlos Apache	1
Tonto Apache	3
Tsimpshean	3
Tule River	3
Turtle Mountain Chippewa	1
Tuscarora	1
Ute	8
Ute Mountain Ute	3
Ute/Shoshone/Bannock/ Maricopa/Apache	1
Wailaki	2
Walakie/Nomalackie	1
Wampanoag	1
Washoe	4
White Mountain Apache	28
Winnebago	7
Winnebago Tribe of Nebraska	1
Yakima	3
Yakima/Navajo	1
Yacqui	11
Yankton Sioux	1
Yavapai	1
Yavapai/Apache	1
Yavapai/Pima	1
Yokut	1
Zia	3
Zuni	10
Zuni/Paiute	1

Indian Registration	1,287	(79%)
Non-Indian Registration	345	(21%)
TOTAL REGISTRATION	1,632	